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ART. I.—*A Voyage round the World, in the Years 1800, 1801, 1802, 1803, and 1804, in which the Author visited the principal Islands in the Pacific Ocean, and the English Settlements of Port Jackson and Norfolk Island. By John Turnbull. 3 Vols. small octavo. Phillips. 1805.*

IF a stranger were to estimate the literary attainments of our countrymen by the number of voyages and travels which are unceasingly presented to the public, he would return home fraught with no mean ideas of our learning and our knowledge. It would be very lucky for us, however, if his time were too much occupied to permit him to examine further into the truth of his opinion. For if unfortunately at any leisure hour he should stumble on *some* of the productions of the day, his conviction of the emptiness of those who could be entrapped into the perusal of such vapidities, would be confirmed by an appeal to the most irrefragable evidence. We do not mean to say, however, that such would be the inference from all the journals of voyages and travels which pass before us in review; nor do we intend to include in so severe a censure the work now under consideration, which, if it does not glow with the lustre of a star of the first magnitude, yet illuminates us with a mild and pleasing ray.

Mr. Turnbull is, as he informs us, by profession a seaman; and the modesty which would have prevented him from presenting these memoirs to the public, has not its usual counter-balance in the partiality and persuasion of his friends. This is either exactly correct, or it is not: if the former, it would have been better to avoid the appearance of imitating the ancient fallacies of the auctorial tribe; if the latter, he displays little taste in feigning so stale a pretence.

The voyage had a commercial object, and was undertaken with the idea of sharing in the profits of the Anglo-Americans, who are said to carry on a lucrative trade to the north-west of the continent of America. Our author's situation on

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ship-board was that of supercargo, and not only were his exertions stimulated by the sense of duty, but a share was permitted to him, to add the incitements of individual avarice.

After leaving England, he reached, as he tells us, with fair winds and sanguine hopes, the island of Madeira, of which the advantages are a splendid sky, a bounteous assortment of fruits, and the richest juice of the grape; while the grievances are not more intolerable than may arise from the annoyance of swarms of musquitoes, gnats, and friars, whose impudence our author deplors with feeling lamentation.

By the operation of adverse winds, the ship was next obliged to take refuge in the port of St. Salvadore in Brazil, where our travellers either excited the fears or suffered from the treachery of the Portuguese government, whose conduct is here repaid by some sarcastical comments on the sloth and the cowardice of that once distinguished and spirited people. The suspicion of their collusion with the Spaniards, and the richness of that country, combine, in our author's reasoning, to afford a satisfactory motive for our seizing on this only remaining gem in the crown of our ancient ally, of whom, since we cannot protect the weakness, we are exhorted at least to share the spoils. If ever this shall prove a necessary line of conduct for our government to pursue, we hope it will not be adopted without the clearest and most public indication of the urgency of the circumstances, nor so conducted as to involve us in the disgrace and perfidy of the robbers of civilized society.

From St. Salvadore, they proceeded by the Cape to Port Jackson, venting upon all the Portuguese vessels which they descried on their way, their revenge for their scurvy treatment in the Brazils. This they effected by the simple expedient of chasing and bringing them to, when our author and his friends had the happy satisfaction of discerning through their swarthy and weather-worn visages, the mortifying indications of terror. Whatever may be thought of this joke in the courts of law or Parnassus, the discovery of their mistake seems to have had a speech-confounding effect on the tongues of the Portuguese, who are asserted to have expressed their joy by exclaiming, *Stabon Anglois!* On the arrival of the expedition in New South Wales, they found an unwelcome abundance of European vessels, and a yet less pleasing scarcity of money. With an air of paradoxical rapacity, it is asserted that the colonists were as poor as possible, but had still something left to relish, if not to sate the hungry avarice of our adventurers. It may be gathered, however, from amid the mistiness of a cloud of phi-

losophical observations, that if they did not get all they hoped, they should at least make sure of all they could. To put this resolution into effect, the vessel was dispatched to the north-west coast of America, Mr. Turnbull remaining at Sydney to prosecute his department of their commercial speculation. This leisure and these opportunities being afforded, he has given an extended account of his observations on the state and progress of that singular colony. Many of the particulars given, though sufficiently interesting of themselves, have already appeared in the pages of previous voyagers; but even these have still their allurements, and we have thus at least the advantage of viewing the objects aided by the reflection of various lights. A national feature is already remarked in the children born in the colony. The Irish predominate, and rueful consequences are predicted from their number and turbulence, if the scantiness of the military force does not speedily yield to a more political profusion. Those hardy weeds of society, the lawyers, have already fastened their roots in this newly opened soil. A convict-attorney moved our author's wrath by not only exacting four guineas for writing half a sheet, but asserting that he lost money by the job; and on another occasion a convict-locksmith being upbraided by a colonist for charging five shillings to Mr. T. for work for which he commonly demanded only the half, coolly replied, that he always made it a rule to charge a ship double. Upon the whole, any thing but reformation appears to have been effected among the transported felons of the South.

The continued rivalship of other merchants, and the disposal of a large investment belonging to government, having rendered desperate all hope of commercial success at Sydney, Mr. T. next proceeded to Norfolk Island with expectation of a better fortune. Of the beauty and fertility of that little settlement the author's account is as flattering as any of the former, but to make it really valuable and worth the expence of retaining, a harbour even of the smallest and most ordinary kind is wholly wanting on a shore where even a tolerable landing-place for boats is not to be found. Such indeed is the difficulty of access, that it has been said by a French navigator, to be fit only to be inhabited by angels and eagles. It was formerly the custom to transport the worse and more incorrigible of the convicts at Sydney to this island. A singular and amusing account is given of the escape of one of these convicts into the interior of the island, from terror of punishment for losing at play the whole weekly allowance of his mess. For upwards of five years he subsisted alone

upon the success of his nocturnal depredations, and when at length seized, had lost the use and almost the comprehension of his native language, and with a venerable beard and tattered shreds of raiment, scarce bore the visage of a man. His fault being considered as sufficiently expiated, he was very humanely and properly pardoned.

This anecdote serves to introduce another of the marvellous kind, which we give in the author's words :

‘Upon relating this circumstance to the captain, he informed me of a similar instance which had fallen within his own observation, as he returned from his voyage to the north-west. In order to recruit his stock of fresh water, he had been compelled to stop at one of those solitary islands, with which the surface of the South Sea is every where studded, and not one half of which, however fertile or beautiful, have any other inhabitants than the usual marine birds.

‘After the watering was completed, which occupied them two days, the boat was dispatched to another part of the island, abounding in the cocoa-nut and cabbage-tree, articles of which they were equally in want. The party had no sooner landed, than scorning the ordinary method of gathering the fruit, they took the much shorter way of cutting down the trees. They were all in the usual spirits of men who touch at land after the long confinement of a sea voyage ; a period of time, perhaps, in which the natural spirits reach their highest degree of elevation.

‘Their mirth, however, had not long continued, when it was interrupted, and converted into terror by a most hideous noise. The whole party were aglashed with terror, in the expectation that some land or sea monster, to which their horror gave a suitable form and magnitude, should rush amongst them. Some were for leaving the island and betaking themselves to the boat ; whilst others with stouter courage recommended silence, till they should listen more attentively.

‘The sound approached, exclaiming to them in horrid exclamations, and good English as they thought, to desist. The whole party were now panic-struck ; they were persuaded it could be nothing but a supernatural being, warning them from his sacred domain, and that instant death or some horrible punishment would attend their disobedience. It must be confessed, indeed, that an occurrence like this was too much for the courage of a party of English sailors, who are no less proverbially cowards in all encounters with spirits, than they are unassailable by any emotion in the presence of an enemy. A council of war was accordingly held upon the spot, and after some pros and cons, it was finally agreed to stand by each other, and not take to their heels before the enemy appeared.

‘The spectre at length advanced—a savage in appearance. He addressed them in good English, reproaching them for their unprovoked trespass on his premises. The party were at length convinced



that their monster was no other than a man ; who, according to his own account, and conjectural reasoning, had been left on the island by a ship about four months preceding. The reader will readily conclude, he had not received this punishment for his good behaviour. His beard had never been shaved since the first moment of his landing, and had he racked his invention to add to the horror of his appearance, he could have made no addition. His raiment was all in rags, and his flesh as filthy as a miner who had never appeared above the surface of his mother earth.

‘ The first inquiry, was of course, how he came to be left on the island with every probability of perishing ; a question to which he could return no very satisfactory answer. The next question was as to his mode of living, to which he replied somewhat more intelligibly, that the principal article of his subsistence was the cocoa-nut, fish, and land and sea-crab ; that one time he had the good fortune to kill a wild hog, but for want of salt to preserve it, he could make it last but two days.

‘ After some further intercourse, some of the party accompanied him to what he called his house, which was built in a particular shape, three posts being sunk into the ground, and inclined to each other, so as to form a complete half of a regular bisected cone. The roof was doubly and trebly matted over with the leaves and smaller branches of the cocoa-nut tree, but the house altogether appeared more like a dog kennel than a suitable abode for a human being. The household furniture indeed in every respect corresponded with the dwelling, consisting of a something which was perhaps once a trunk ; a flock-bed as dirty as if in the course of trade it had passed through all the cellars of Rag-fair ; an axe, a pocket-knife, a butcher’s steel, and four gun-flints. In this situation, four hundred miles from any human being, and an almost immeasurable distance from his native country, this fellow seemed so contented with his condition, that he appeared to have no wish to depart ; and the first proposal that he should accompany them to the ship, seems to have proceeded from our men.

‘ When the proposal was made to him, he paused for some time, and at length made a demand of wages, which, as expressive of his indifference, would doubtless have justified them in leaving him to his fate. At length, however, he suffered himself to be persuaded, but still seemed to consider the convenience mutual, or rather that we were the party obliged. They could never procure from him any satisfactory account as to the cause of his being left on the island ; but they never entertained any doubt that it was no slight crime that would provoke his captain and comrades to such an exemplary punishment. Indeed, his subsequent conduct was such as to justify this conjecture : for instead of any gratitude to his deliverers, he was found to be such a mover of sedition in the ship’s company, that for the preservation of good order in the ship, it was thought prudent to leave him at Port Jackson.’

For the length of this quotation we have no apology to

offer but the interest which it has excited in us, and the Crusoe-like strangeness of adventure with which it abounds. Albeit unused to the quoting mood, we have in this instance suffered ourselves to be seduced by the singularity and the completeness of the narrative. We must now hasten, however, to deliver Mr. Turnbull from the narrow precincts of Norfolk Island, where, we fear, he found money as scarce as honesty, and much more difficult to be got at. The voyage to the north-west having failed in its object, it was resolved to endeavour to lay in, if possible, a store of skins at Bass's Straits, for the China market, and to take a trip in the interval to some of the islands of the Pacific, to collect provisions. In consequence of this resolution, they proceeded in the first place to the Society Islands. Here ill-fortune still pursuing them, they found ships more plentiful than hogs and plantains, and the miserable islanders almost exhausted of all their stock by foreign visitors and intestine commotions. The character and manners of the Otaheiteans have been too frequently the subject of the pages of voyagers to afford now much prospect of novelty or amusement. Yet to those unacquainted with former relations, the particulars given by Mr. T. may be more interesting. The singular custom is noticed of the cessation of the royalty of the sovereign on the birth of his son, in whose name he governs as regent, till the infant be arrived at the age of manhood, when the paternal authority becomes wholly extinct : a practice apparently well calculated to limit the propagation of the royal race, or to present fresh victims to those deities whom they believe to approve of the murder or exposure of their offspring. Passing from one of these islands to another, they found an extreme difficulty in preventing the desertion of their crew, to whom the charms of the females and the promise of indolence and plenty, afforded the most irresistible allurements. The convicts also from New South Wales have occasionally, in the frailest and least manageable craft, groped their way through these dangerous and unknown seas, impelled by the hatred of coercion and the love of liberty and vice, and though not a few have paid with their lives the forfeit of their rashness, some have been more fortunate, and have obtained a refuge among the savages. These islanders, however, yearly recede farther from the savage character. The use of fire arms is now universal in the southern ocean, and beads and feathers, toys and dresses, are no longer the delight of men who pursue with insane avarice the European, and once dreaded engines of destruction. No present is so valuable, no article of commerce

bears so high a price as a musket, and the gunpowder which they once imagined to be the pollen of a strange vegetable, they now know to be a production of art, and ardently desire to discover the materials, and understand the manufacture of that precious commodity. At the island of Ulitea our adventurers experienced a series of dangers which arose from the co-operating agency of reefy shores and adverse winds, of the treachery and fury of a savage race, armed with the weapons of a cultivated people, and of the vile arts of some runaway convicts, who, having no virtues to bestow on their new patrons, were more successful in smoothing the road to mischief. To such a pitch of audacity had the natives of that island arrived, that they attempted openly by the force of arms to seize on the ship, and for a long time sustained a heavy fire undismayed, and returning shot for shot. By a combination of prudence and good fortune they were at length foiled in their object, and the ship got off, not a little aided by the power of their cannon, which the savages do not yet possess, but which the cupidity and the folly of the European or American traders will doubtless soon add to their other means of annoyance. The account of all the transactions at Ulitea is extremely interesting, though their length forbids a more particular notice in this place.

Leaving these latitudes, Mr. T. and his companions proceeded northwards, and visited the Sandwich islands, where they found in Tamahama the Alexander of the Pacific, who had already subdued by arms or guile, the neighbouring chiefs, and to complete whose sovereignty over this insular groupe, there remained only to subjugate Whahoo, the prince and inhabitants of which spot awaited the arrival of their foe with all the anxiety of a consciousness of impending ruin. For these unfortunate people Mr. T. has certainly contrived to excite the liveliest concern, and the account which he gives of them, forms one of the most interesting episodes in the volumes before us. With a kind of patriotic despair, the inhabitants of Whahoo had even begun the construction of a vessel, in which they projected to try their fortune in another land, and to wander over the expanse of a wide ocean in the search of some unoccupied spot, which might afford them a protection from the tyranny and encroachments of Tamahama. A desperate enterprize, better fitted to arouse the slumbering feelings of indignation, or cherish the most genuine love of independence, than to allure with the vivid prospect of hope.

The Sandwich islanders are advancing more rapidly in the

progress to civilization, than any of the inhabitants of the southern ocean. Mr. T. imagines, that from that cause missionaries would have a considerably greater chance of success amongst these people, than they have experienced at Otaheite. There also reside in these islands a number of respectable Europeans, who could not fail to assist the efforts of the Christian teachers with considerable influence. One custom, however, is related, little favourable to the ideas of civilization which elsewhere are held out: spitting-boxes, inlaid with the teeth of slain enemies, afford to the half-intoxicated masticator of drugs, the delights at once of the past and the present, the grateful recollections of successful revenge, and the facility of enjoying with ease the titillation of his palate. Notwithstanding these unfavourable symptoms of ferocity, the state of society in these islands improves with rapidity. Tamahama, like another Peter, has built, where before never a vessel swam greater than a canoe, a fleet of twenty sail of ships, of from twenty to fifty tons burthen, and his speculating mind has already projected the commencement of a commercial intercourse with China.

Mr. T. after some stay at these islands, returned to Otaheite, where he went on shore to urge the business of collecting provisions. The ship, meanwhile, proceeded to another island on the same errand, and unfortunately was lost on some rocks and sand-banks; their purposes of trade were thus frustrated. All the companions in misfortune met in Otaheite, and remained there, till the arrival of a ship afforded them the opportunity of proceeding to Botany Bay. During his protracted and unwilling residence at Otaheite, our author had it in his power to make many observations on the manners of the natives, his account of which occupies the greater part of a volume. The progress of the missionaries is probably a subject which will excite more or less the curiosity of all; and it will be heard with sensations of surprise and regret, that the first convert is yet to be made. Some small improvement indeed seems to have been effected in the grossness of their manners, and a kind of mechanical half observance of the sanctity of the sabbath has been introduced, which, however, is unaccompanied by any knowledge of the principles, or practice of the precepts of Christianity. After a sermon preached in Mr. T.'s presence to king Otoo and some others of the royal race, Otoo demanded where Jehovah lived, and being told in the heavens, declared he did not believe it; and some of the rest asked, since they could bring down the sun and moon by help of their quadrants, why did they not bring down our Saviour

by similar means? The desire of profane knowledge was equally inconsiderable. At a school opened by the missionaries, one native only attended. The wants of these gentlemen are numerous, and the younger part of them cry aloud for wives, which Mr. Turnbull thinks a very reasonable request.

The Otaheiteans still listen with rapture to the Scotch bagpipe, of which Mr. T. with most unnational impartiality condemns the dissonance. The curiosity of their ladies seems to resemble that of less barbarous people. A female of the Sandwich islands, whom one of the ship's officers used as a wife, and dressed as an European (in the last of these instances to her infinite disaccommodation), was carried by the Otaheite dames who came aboard to visit her, into the cabin; our author hesitates to determine whether they suspected her for a *vamped up* man, or meant to try her skill in some masonry, but by the account of the fair savage herself, she was examined very closely. In perpetrating this rudeness the royal family were conspicuous for activity, being in that country, as it should seem, of a disposition to be tormented and tormenting with curiosity.

During his second residence at Sydney, Mr. T. gives an account of the most recent state of that colony. It is impossible to help feeling a little surprise at the alternations of plenty and famine that continually occur. Plenty was the order of the day when our author arrived the second time at this settlement, a plenty, however, owing solely to the supplies procured by the evacuation of the Cape of Good Hope. It is justly remarked, that some of this mischief might be prevented, by government's forming stores for a year's consumption before hand; even a greater provision might be advantageous. But the root of all these evils can only be removed by the cessation of the interference of the governing power in every commercial transaction, of the fixing of a maximum, and of the well-meant but ill-advised attempt to undersell the fair trader, and so to reduce the prices of commodities, which an attention to the real good of the colony would not depress too far.

The new settlement on Van Diemen's Land has not succeeded so well as to encourage a persistence in the plan, and it was in contemplation to remove the stores and convicts to another station in Bass's Straits. A small settlement was also about to be formed at Hunter's River, where there is a supply of coal in the vicinity of the sea. Iron, stone, and fossil salt have also been discovered. Heavy complaints continue to be made by the settlers, that the price of grain



and stock is not in just proportion to the price of labour; and instead of raising the value of grain, or allowing it to rise by taking away all unfair competition, and by making the individuals meet even the government on equal terms, the absurd expedient has been adopted, of fixing by proclamation the price of labour at a low rate. This plan, which has been formed to save expence to government, will, in the long run, produce an effect directly the reverse of that intended, and injure in the tenderest point the agricultural prosperity of the colony. In fact, it appears, that the adoption of three measures, would in all probability, in due time, prevent the recurrence of similar inconveniences; all laws, fixing or modifying prices, either of grain, stock, or labour, ought to be rescinded; government should provide ample granaries for two years' consumption, which ought to be filled by the produce of the colony, of which frequently the settlers find it difficult to dispose; and lastly, government ought to come into the market as ordinary merchants, and sell to the highest bidder, in small lots if they please, but by no means at a low profit, or indeed, at any fixed profit. A thing is always worth what it will fetch, and any attempt to alter its value, otherwise than by altering the quantity in the market, or the number of purchasers, must always turn out prejudicial to commerce. Nothing also appears more completely injudicious than the imposts and obstructions which beset the port of Sydney, and drive merchant ships, in preference, even to the dangerous but untaxed shores of Norfolk Island. It is pretty evident at least, that the settlements in New South Wales will never prosper under their present management, and must prove yearly a source of greater expence and increasing vexation to our government.

Amid the unpleasing scenes of roguery and depravity which every where meet the eye in any account of these colonies, one institution appears of the most commendable nature, and not less to be praised for its genuine humanity than its sound policy. This is a public seminary for the reception of orphan children, and those of the more abandoned convicts, which, we are happy to state, is, as it deserves to be, in a prosperous condition. The want of hard money is greatly felt in that country; and there is another want, which it is more in the power of government to correct, to wit, a sufficient military force to ensure defence not only from foreign attack but domestic insurrection. One of the most miserable of the many wretched, but well-meant pieces of economy of a late administra-

tion, was the reduction of the corps serving in New South Wales.

We have extended to so considerable a length our notice of this work, that we have not much room for further observation. Of its general merits, the reader is now in some measure qualified to judge, and to apportion with a considerable degree of justice its excellencies and its defects. In the view of amusement and light reading, it certainly surpasses most of the similar productions of the day; though he who wishes for profound remarks or wire-drawn speculations, may probably have the trouble of making them for himself. Mr. Turnbull is a seaman, and he possesses the rough good sense of his profession, polished up and ornamented with some of the aids derived from the cultivation of the mind. His style is the index of his acquirements; it is strong and even forcible, but frequently incorrect. With better means it certainly would have proved infinitely superior, and perhaps have risen to some degree of excellence. Such as it is, however, we are very well pleased both with it and him, and especially recommend the perusal of his work to all whom the irksomeness of idleness has driven to exertion, and who will find themselves equally entertained, and much better instructed; than by the most fervent study of the modern host of novels.

ART. II.—*Academical Questions, by the Right Honourable W. Drummond, K. C. F. R. S. F. R. S. E. Author of a Translation of Persius. 4to. Vol. I. Cadell and Davies. 1805.*

NOTHING is more common than for an individual to set too great a value on the studies in which he excels, or imagines that he excels; to lament that they are neglected, because all around him are not engaged in the same researches; and to console himself with that superiority over other mortals, which he acquires from his more refined taste, or sublimer philosophy. Horace warns us against falling into this error, by a precept, which cannot be too often repeated to students who form an imaginary world in their own closets, and from an ignorance of that in which they exist, depreciate their own times, and extol the merit of former ages:

‘Nec tua laudabis studia, aut aliena reprehendes.’

The author of this work admires and cultivates ‘the phi-

losophy of mind, the first philosophy,' and has dreamed, that 'this philosophy is persecuted where science is professed to be taught;' that 'a general distaste has existed of late years in this country for all speculative and metaphysical reason;' and he hopes, though he is modest enough to hope, that it may not be attributed to his own speculations, that 'philosophy will regain that estimation which it ought to possess.'

Our readers in general, and our Cambridge friends in particular, will smile at these lamentations, hopes, and fears; and some may be tempted to ask, at what seminary did our author pursue his academical studies, and in what remote corner of the earth has he existed, since he quitted the lecture-rooms of his tutors or professors, and, left to his own exertions, and the company of Plato, Aristotle, and Cicero, burnt the midnight-lamp in sad and sorrowful lucubrations on the first philosophy. Philosophy has of late years been a word of double import. Its original meaning is not lost in the minds of those who cultivate real science, but the frivolity of the French nation under the old government, introduced in its stead a trifling affectation of science and literature; and the calamities that have befallen that nation, having been, though falsely, attributed to ignorance in the mask of philosophy, some men have been weak enough to lay the blame upon philosophy itself, and, like peevish children, to quarrel with that which would supply the only remedy to the evils under which they labour. This perverseness might be excused in an ill-educated man of fortune, who having lost his estates in France, and bearing so much of the *philosophes* in fashion at Paris before the Revolution, is ill qualified to make the distinction between philosophy and the Parisian harlot under its form: but it would be inexcusable in an Englishman, educated at either University, however he might be amused with the wit of the French writers, not to distinguish between the flimsy texture of their materials, and the sober garb with which philosophy has been clothed by Bacon, Locke, and Hartley, and their followers, both at home and on the continent. Philosophy, and particularly the philosophy of mind, have not lost ground in this country: but we must not expect the statesman to leave his politics, the lawyer his briefs, and the merchant his counting-house, to pursue her; we expect to find her chiefly in the groves of Academus: there she still flourishes; there the author, when he quits his retirement, and travels into the south, will find her, though he will scarcely know her, freed from the shackles of Plato and Aristotle, and as she appears to her admirers,

*Et vera incessu patet Dea.*

Considering the secluded state in which our author evidently has lived, his error in appreciating the merits of the two English Universities, is not surprising; but, as it is not an uncommon one, it deserves notice.

'The advantages,' he says, 'which are to be derived from classical knowledge are well understood in one place, and a profound acquaintance with mathematics is highly estimated in another, while the study of the human mind, which is the study of human nature, and that examination of principles, which is so necessary to the scrutiny of truth, are either discouraged as dangerous, or neglected as useless.'

We hold both our Universities in such high veneration, that we shall not institute between them a comparison which must be invidious; but so long as Cambridge can claim a Bentley, a Markland, a Dawes, and a Taylor, of former times; and a Porson, a Parr, a Burney, and a Wakefield, of the present age, she need dread no imputation of classical inferiority from the most ardent or fastidious admirers of ancient literature. We maintain also, and can prove by facts which cannot be contested, that science and literature are not incompatible; for it is well known that a greater number of classical honours has been obtained at Cambridge by the first, than by the second class of proficient in mathematics and natural philosophy.

It being proved then, that classical studies are not neglected at Cambridge, we can assert with equal confidence, that the philosophy of mind employs as much of our time as is due to this study. The basis of it is laid on Locke and Hartley, the study of whose works begins with the first year of residence. But in that University it is in vain to display knowledge in a parade of words; there must be real science, and the *στοχά* is properly used where that is not to be obtained. The wanderings of Plato may amuse the fancy: but the unintelligible and tiresome syllogisms of Aristotle can no longer subdue the judgment. Cicero is occasionally quoted, but we have been taught by Bacon to pursue a nobler method of reasoning, and our application to the mathematics certainly does prevent us from being carried away by the trifling delusions of ancient or modern metaphysics. To strengthen the reasoning powers, to teach how to think, not what to think, to give sufficient scope for study in the early academical years, and at the same time to confine it within certain limits, that a sound scholar and an acute reasoner may be formed, these are the objects of the Cambridge stu-

dies. It is not presumed, that at his first degree, or at the end of three years and a half, a young man is, as in many places, to have run through an Encyclopædia, but his merit is tried during this time by a variety of exercises and examinations, by which his progress in mathematics, classics, and metaphysics, is ascertained, and, according to his excellence in each or all, is his place both fairly and honourably determined in the estimation of his equals and his superiors.

From men thus educated, from the mathematicians of Cambridge, to whom the classical quotations, so frequently introduced by our author, are familiar, and who are well acquainted with all his metaphysical writers, he need not fear any unfair treatment; the persecution of a metaphysical sentiment would to them appear ridiculous; and, if they smile at the parade of learning displayed in this work, and the ostentatious introduction of Greek and Latin writers to give force to a trite adage, they will with the greatest pleasure embrace any improvement made in the first philosophy, and pursue with ardour the path, if he has struck one out, which may lead them through the intricacies of his science. None will applaud more, or act more agreeably to the sentiment which is inculcated in the preface to this work; and, if the language had been in one epithet softened, it might serve for an aphorism over a college-gate, or an inscription in a combination-room: 'Philosophy, wisdom, and liberty, support each other; he who will not reason, is a bigot; he who cannot, is a fool; and he who dares not, is a slave.'

The above aphorism seems to us capable of some enlargement, and we could wish to find some place in it for the disciples of the academy, whose mode of using their reason does not seem to have tended much to the improvement of science. Many of that school, and of their antagonists, with their imitators in modern times, seem very much to resemble the geographers, whose plans our inimitable Arrowsmith has, with so much profit to real knowledge, discarded. A map of the world was to be laid down; to give it a good appearance, every part must be appropriated to its peculiar inhabitants, and in one place we had the anthropophagi, and in another the 'men whose heads do grow beneath their shoulders.' Arrowsmith has followed the juster plan: the limits of countries which have been explored are well defined; but an extensive blank declares frequently our ignorance of vast tracts, and points out the regions reserved for future inquiry. Hence the idle surmises and conjectures, the trash of ignorant and fabulous travellers, are rejected, and being



contented not to know, till exact information has reached us, each generation will add a little to the general stock of knowledge, and the limits of geography will be gradually expanded. This was one of the grand objects in Bacon's comprehensive mind, and by steadily pursuing it in every branch of philosophy, such improvements will be made as will reduce the academicians to a very small sect, and their doubts and surmises will be confined within the very narrow sphere of their own disputations.

Every body allows, that the knowledge of mind is among the most excellent of sciences; our author requires in the onset of his work, an observation of Aristotle to induce assent to this trite remark. Philosophers have found difficulties on this subject; doubtless, and so they have in every other, and the question remains to be solved, whether the soul is an incorporeal essence, or the result of material organization. With this question our academic begins, and after enumerating various opinions, gravely tells us, that it would have been worthy of philosophical accuracy to explain the nature of power. Do not all metaphysical writers then explain, or attempt to do it? To us, Locke has given a very plain account of this matter; and every person who observes a change, whether in external objects or in the trains of his own ideas, has a complete idea of power. But our academic will not be content with the plain and humble way of looking around us, and ascending by slow degrees from the lower to the higher parts of the hill of science. Power, he tells us, cannot be at once the principle and the attribute of being; and the word principle brings in a quotation from Cicero, to let us know, as the pedant does in the play, what it means. But, as our author chose to go so high at first, we wish he had taken the trouble to inform us, what he meant by being, that we might fully comprehend his meaning; and in another part, what is existing substance; and what is all things and some thing! These little words, if well defined, would throw a great light upon the embarrassments in the first chapter, in which we find so much difficulty to follow our author.

The unity of the soul is denied, upon the supposition of different existing powers; but we see no reason to deny this unity any more than that of the body, because we possess the different powers of feeling, smelling, hearing, &c. Thinking is different from smelling, and man possesses both those powers: the one we ascribe to a spiritual, the other to a corporeal substance: but Locke teaches us very clearly, that when we make thought the essence of the spiritual, and solidity that of the material substance, we are not to pre-

sume that we have acquired a complete knowledge of either, nor to pretend to determine how these powers may be related to each other. In vain have we searched for farther information from Mr. Drummond; he writes prettily on the state of the soul, when affected by the passions, but our first philosophy is not farther advanced by the disquisition. We willingly allow to him, that sensation alone overcomes sensation, and applaud his concluding sentiment: 'Belief cannot be forced, nor can conviction be coerced; and when one sentiment effaces another in the human mind, the change cannot be ascribed to any thing else than to the prevailing sentiment itself.'

From doubts on the nature of the soul, we are led to doubts on its active and passive powers, and 'the doctrine of passive mental power is stated to be one of the most singular among the fallacies which deceived the excellent judgment of Locke.' Much is said on the expression of the mind being compared to a *tabula rasa*; but the author does not seem willing to make the proper allowance for the metaphor used by our excellent philosopher. The author of the Essay on the Understanding states merely what he apprehended to be facts, and which we believe appear in the same light to the generality of mankind; namely, that there is a time in our existence when we were without ideas, that we received several without any effort of our own, and on the other hand we receive several by the exertions of our active powers. As far as we can understand our academical's language, these positions remain unshaken.

We are accustomed to imagine, that a solid extended substance is to be found in this world; and if any one persisted seriously in his doubts on this subject, a cricket-ball thrown at his head would seem to be the most convincing argument. But our author tells us, that 'the being of substance is an improbable conjecture,' and conjures up a vast deal of haranguing upon the supposition of one knows not what support of certain qualities, which is used by Locke to explain the ideas of others on the nature of substance. Locke tells us plainly, that a substance is a collection of ideas existing independent of any other, and the cricket-ball is a sufficient proof of the existence of such a collection. If we have ideas of solidity and extension, as our author allows, the idea of substance must be allowed, since it is only the combination of those two ideas; and the distinction of our ideas made by Locke is both useful and convenient, as no one can doubt, that a substance is neither a mode nor a relation. Yet our author tells us plainly, that

'it helps to explain nothing, since it can neither be defined, nor imagined, nor understood.'

Having got rid of solid extended substance, the author, we imagined, meant to conduct us into the world of spirits, and we anticipated much entertainment from his florid descriptions of the heavenly or submundane regions. But alas! we were sadly mistaken. The next chapter brings us to Plato and Aristotle, to the matter of the latter, either *πρᾶν* or *προσέχης*, and the academic now leads us a long dance into the wood. Our readers may easily imagine how tired we were by this excursion, when they consider, that we were referred to the learned author of Philosophical Arrangements, and to the author of Ancient Metaphysics, that form enters into the discussion, and that the question, What is universal form? is answered in this fine florid style: 'It is not to be found in the range of being with which we are acquainted; nature disowns it, and imagination pursues it to the limits of existence.' In plain terms, the question is nonsense, and our author might have recollected, that it is waste of time to make a vast parade of learning and fine writing on idle and ridiculous questions, which have long ago been consigned to merited oblivion.

Primary and secondary qualities now attract our notice; and here we have a *tirade* on the knowledge of things, and the knowledge of words. 'It may be thought,' says our author, 'that those persons contribute just as much to useful literature in examining the nature of things, as those who pass their lives in accumulating words in languages no longer spoken, and in quarrelling with each other about the meaning of obscure authors, whose works, after all, may not be worth reading. I do not desire by this to insinuate any disrespect for classical literature.' There is, we can assure him, no need of it. There is no danger also, in the present times, of the knowledge of words being preferred to the knowledge of things; but we should beg of him to consider whether the greater part of *his* discussions does not rather relate to words than things: and that, if he was really in earnest in his inquiries, he could not have pursued them better than by consulting his judgment rather than his memory, by examining the things themselves rather than referring to the various positions of authors, in which there is an affectation of learning easily acquired, and tending to scarcely any useful purpose.

Here, however, our author agrees with Locke; and allows that the secondary qualities of bodies are nothing else but sensations, which exist only as they are perceived. The

opinions of Reid and the author of *Ancient Metaphysics* are to prepare us for the sentiments of our academician, and to do this more precisely, he treats separately in the three following chapters of solidity, extension, and motion. His idea of solidity is, that it is 'that simple mode, of which resistance is the simple idea. If we continue to press the table, we are perceptive of the repetition of the same idea. By this repetition of the same simple idea of hardness or resistance, I understand,' says he, 'the simple mode which I call solidity.' To be sure, he has a perfect right to define a term in any manner he pleases; but we do not see any advantage which we shall gain by adopting it. The different modifications of pressure and resistance give rise to the terms, hard and soft, and his solidity is in fact nothing but hardness. The solidity of Mr. Locke takes us out of the relative terms hard and soft, and gives us an idea conceivable assuredly by the mind, however its real existence may be problematical.

Extension is discovered not to be a property of matter; and the farther notions of our author on this subject, we will leave to himself to explain.

'As it is by the sight and the touch that we acquire our notions of any extension, and as it is also by the comparison of such ideas, that we learn to distinguish the relative proportions of magnitudes, so we may not improperly term extension a simple mode of duration. I shall endeavour to illustrate this theory as clearly as I can. Let any whole visible extent, answering to the whole visual angle at which all the rays of light falling upon the retina are concentrated, be denominated a continuous quantity. Again, let any apparent disunited quantities, equal to particular objects, and making parts of continuous quantity, be called discrete. Continuous extension will be equal to what I term the simple mode of duration, and discrete quantities to particular combinations of the same simple idea. In the extension, which is continuous, we only consider the simple mode itself; but in discrete quantities, the mode is not contemplated simply, but as mixed with other modes, and this, in fact, gives us the difference, as we shall have occasion afterwards more fully to shew, between one discrete quantity and another. When I look out of my window, the objects which I see before me, give me notions of discrete quantities. The mind cannot contemplate more than one idea at a time, with whatever rapidity whole trains may pass before it; and a regular series of images passes in my imagination, while I survey the prospect before me, and while the neighbouring shores, covered with buildings, gardens, and vineyards, the sea, a remote promontory; and a farther island, fill the painted field of my vision, and successively attract my notice; but all these objects, with their different distances and relative magnitudes, being, as it were, summed up, make me perceptive of the simple mode of duration, which has been called continuous extension.'

Motion may be expected to excite no small difficulties in our author's mind. Aristotle, Lord Monboddø, Zeno the Elealich, Des Cartes, Borelli, Newton, Bacon, are first introduced, but in vain, to remove them. We are then favoured with a long explanation of the manner in which things may be changed, and 'it is any change perceived in the associations of the simple idea of extension, which is that which we call motion.' Hence then we are led to the following definition. 'Motion is mutation in the combinations of our ideas of extension.' Thus if we place the figures 1, 2, 3 in their natural order, then in the order 1, 3, 2, supposing this to have been done with marks on a board, it is evident that the counters will have been moved, but unless we saw the operation performed, we can by no means from this definition discover the meaning of motion. From this definition also, the author proceeds to explain to us the proportion between time and motion, and to ascertain that the spaces are to the times, as the times to the spaces. Now that in uniform motions, the spaces vary as the times, is a well known proposition dependent upon the fourth proposition of the fifth book of Euclid, but such a demonstration our author would disdain. It is too easy and simple. There is no sublimity in it. It is a demonstration depending merely upon proportion, and the knowledge acquired by walking from one end of a room to the other. In exchange for it the author has substituted his own explanation, which we confess plainly, we cannot comprehend; and apprehend that it will not pass current, where clear ideas are expected to be clearly explained, and the language of demonstration is clearly understood.

What a delightful thing it is to have a philosophical and poetical imagination, which in describing the five senses can bring in chymistry, anatomy, optics, the perfumes of Arabia, the properties of half the substances of the globe, and having thus played with a reader, leave him in the lurch with a French sentence, '*il ne s'agit pas lire, mais de faire penser!*' Verily the right hon. author is right in this instance: it is to no purpose that you endeavour to find out what he means by so many quarto pages on the five senses: we may think till we are tired. Let us go to another subject.

Book the second begins with a digression. We are to examine the systems of a variety of authors. First comes Des Cartes, and his famous dogma is tediously examined, and refuted with as much complacency as if new light had been thrown upon a very abstruse and difficult topic. Bacon



enters next, and some fine compliments are paid to him ; after which, instead of introducing us properly to this grave personage, we are whisked away to Anaximander, Thales, Anaxagoras, Pythagoras, Empedocles, Ocellus, Lucanus, Timæus, Plato and Aristotle, Potamo and Ammonius, Plotinus and Proclus. Having thus turned our brain by such a quantity of great company, all on the sudden the author begs to be permitted to express some surprize at the facility with which the great teacher of the inductive method has admitted the doctrine of the rational soul being a substance, which possesses certain powers or faculties. Leave us only a soul to be saved, most sapient teacher, and we'll follow you. We then advance, but soon tumble into the *υποληψις* and *Καταληψις* of Aristotle, and cannot by any contrivance devise what the writer is aiming at. We come, however, to Newton, and here we said to ourselves, ' we are in a fair way to understand something. Mathematical demonstration cannot be confounded.' Alas ! we thought ourselves safe in the material world, but what in such a world are mathematical points, lines, and surfaces ? Where are our circles, ellipses, and parabolas ? What becomes of our infinitism also ? What can be that material atom, which is infinitely less than something which is infinitely little, and therefore as little as possible ? The right honourable author has evidently been reading some arguments in the Sophs' schools, but like some even mathematicians of note, has overlooked the sentence at the end of the first section, which every Newtonian must keep fixed in his memory, or lose all the beauty of the demonstrations of our great philosopher. ' Igitur in sequentibus, si quando facili rerum conceptui consulens, dixero quantitates quam minimas, vel evanescentes, vel ultimas, cave intelligas quantitates magnitudine determinatas, sed cogita semper diminuendas sine limite.'

The students of our universities will now be surprised at a question, which the author asks with the utmost gravity : Is it possible for a theist to reconcile the system of Newton, as it is commonly taught, with his belief in a God, or with the proofs which ought to establish and confirm that belief ? We cannot tell how the system of Newton may have been taught in the seminaries whence this question was derived ; but we may express our surprise, that such a question should have been asked by one who had read the ' scholium generale' at the end of the ' Principia.' The *vis insita* and the *vis impressa*, by which the phenomena of bodies, moving in curves, are described, do not impair the belief in the Supreme Being ; but, on the contrary,

the more enlarged are our notions of nature, the more enlarged are our ideas of his power, 'qui omnia regit non ut anima mundi, sed ut universorum dominus.'

From ludicrous trifling on the Newtonian system, from a comparison of our master (who had the utmost reverence for God, and saw in him the author not only of nature but revelation,) from a comparison of Newton with Epictetus, two men differing as widely as possible, Mr. Drummond gets into a channel with which he is better acquainted. He has read the works of Spinoza, and well digested their contents, and his tenets are given in a very ingenious manner in a dialogue between Theophilus and Hylus, who argue before Eugenius on the merits of their respective systems. Theophilus argues in the usual manner in favour of a Supreme Being, the government of the world, and the advantages of the Christian revelation. His speech is given very concisely. Hylus indulges himself in a longer harangue, and points out with a due degree of sensibility, the difference between the believer and denier of established opinions. 'I cannot,' says Hylus, 'fulminate against those who think differently from me, or hurl anathemas at the heads of my enemies, when arguments have failed me. I cannot raise the terrible dæmon of persecution to blast the reputation, and to destroy the peace of virtuous men; and, forbid it, justice, if such means were in my power, that I should triumph by calumny, hypocrisy, and misrepresentation.'

After this *tirade* against Theophilus, which cannot be said to be out of place in the mouth of a Spinozist, for Spinoza was most shamefully handled by those, who having truth on their side, needed not the use of unfair weapons—Hylus proceeds to explain the system of Spinoza, and this he does in so eloquent a style, and so much better manner than Theophilus, that the latter exclaims in a great passion at the end of the harangue, 'Is it possible, that there could have been men who were the dupes of such miserable sophistries? Astonishment has fettered my tongue, otherwise long ere this, O Eugenio, I should have interrupted this impious farrago, to which we have listened. Gracious God! give me forbearance! To what direful conclusions do the doctrines of Hylus lead? I shudder at the thought. They leave the soul without the hope of futurity, the universe without a plan devised by wisdom, man without a judge, and nature without a God.' The last sentence is nearly the truth, but Theophilus would have a greater advantage over the adversary if he could have kept his temper. Eugenio reproves him for this fault, allows him to have had truth on his side, but cannot give him the victory in the argument.

We now enter upon another discussion, and Læwenhoeck and Malpighi bring their nervous fluids and muscular fibres to our examination. They detain us, however, but a little time, for Hartley advances with his medullary substance of the brain, of the spinal marrow, and of the nerves. The good doctor must have himself smiled at the account given of his system; and indeed the author does not in this instance err very widely from the mark. It is pleasant to be told, in the concise style of Euclid, that natural vibrations are begotten by certain full-blooded arteries upon the medullary substance; that external objects also impress the same susceptible substance, and are the fathers of preternatural vibrations; that a commerce ensues between natural and preternatural vibrations, whence springs a numerous progeny of vibratiuncles; and finally, that ideas and sensations are generated by natural and preternatural vibrations—by vibratiuncles and pulsations—by parents and by children, mingled together in a state of general, incestuous, and unnatural libidinage.

Tucker's *Light of Nature* is now examined, and much more pains are bestowed on this work than it deserves; for, though it met with the approbation of Paley, and might afford to a lecturer a variety of images for the amusement of his pupils, it is of too light a texture, too diffusive, too vague, too inconclusive, to be recommended to one who is upon the search after real knowledge, and would dig after it as after a hidden treasure. The work, however, affords occasion for a digression on style, and our author expatiates with delight into the fields of belles lettres. Of course, we have Plato, Dionysius of Halicarnassus, Demosthenes, Isocrates, Cicero, Seneca, Longinus, Quintilian, to assist us in our estimate of the composition of good, plain, downright, simple Mr. Tucker; who, though he certainly was no churchman, as his son-in-law the baronet (who, much to his credit, has published a second edition of his father's writings) would represent him to be, yet he has many good points about him, and may amuse a leisure hour with the innocent fancies of his wild imagination. Having dispatched the Greeks and Latins, our author condescends to speak of the style of English writers; and he distinguishes in general with great justice the merits of Bacon, Locke, Berkley, Bolingbroke, Hume, Reid, and Dugald Stewart.

Our readers must now, we fear, be pretty well tired, and we profess our fears that Morpheus will overpower us, before we can get through the remainder of the work. Leibnitz shall not detain us; for who is there unacquainted with his pre-existent harmony? and if there be, the twenty-six pages

given to this subject will not make him much the wiser or better. Kant, nobody understands in England, still less does any one express any inclination to be made acquainted with his transcendental nonsense; we may therefore sing 'lo triumphe,' on seeing thirty-one pages more slip through our fingers. More respect would be paid to the philosophy of mind by Dr. Reid, which occupies the last chapter, if really we were not wearied out, and we gladly seize the truisms with which our author ends his work, to shew what may be expected from his profound investigations.

'Whatever be the study men pursue, the systems they adopt, or the sciences they cultivate, they will meet with difficulties to perplex reason, and with obstacles to dismay confidence. All the paths of literature, and all the ways of knowledge, are, it is true, not equally rugged; but they who seek for something more than amusement must not always hope to walk among flowers.'—'From these observations,' continues the writer, 'I am led to conclude, that if we would consider the difficulties which impede our progress in every path of science; we should not reject the doctrine of philosophers concerning ideas, upon a hasty examination of its abstruse principles. If it lead to some reflections which surprise, because they are new to the mind,' (we confess that we have not met with much novelty), 'or to some conclusions, which perplex because they combat favourite prejudices,' (we have been perplexed only by our author's circuitous way of writing,) 'let it be considered, that all human knowledge is obscure and imperfect, that the intellectual vision of man is dim and clouded, and that as light breaks in upon the soul, the objects of its perception must necessarily appear under new forms and different colours.'

Thus ends the first volume, and a second is threatened. Before the papers for it are arranged for publication, before the indexes are consulted of the works of all philosophers ancient and modern, we would fain make three requests to the right honourable author: first, that he would be kind enough to make an index of names for the present volume, which would not only be of great use to the reader, but make the unlearned stare at the prodigious number of books which have occupied the studies and the leisure hours of the writer; secondly, that he would with a pair of scissors cut out of his work what belongs to the above-mentioned authors, and compare it with what remains, as his own peculiar property; and thirdly, that he would arrange under separate heads the various subjects of his book, and without reference to any author 'ancient or modern,' give us, without *verbiage*, an

as concisely as possible, his own opinions upon each topic. The public will be no inconsiderable gainer by this process, but much more so the right honourable author; his growing work will be viewed by him with constant satisfaction,

Nopumque premetur in annum.

ART. III.—*The Sabbath and Sabbath Walks. By James Grahame. Third Edition. 8vo. 5s. Cadell and Davies. 1805.*

THE sentence of our greatest critical biographer on the unfitness of religion for poetry, has not proved so incontestible as many of that great man's opinions. Dr. Johnson's notion, as far as it was deduced from the experience of English poetry, was probably biassed by some unfortunate passages of Milton, such as the dialogues of those personages in holy writ, where indeed the hand of a master has faultered upon the lyre, and which the truest admirers of *Paradise Lost* will be the least inclined to peruse. Or the taste of Johnson might have been influenced by Young, a poet of unquestionable genius, but who has yet failed, with all the strength and dignity of his powers, to produce a religious poem that bears our continued perusal. In the *Night Thoughts*, we have always the mystery of an oracle, but seldom its wisdom; we have abstraction without philosophy, shade without relief, solemnity with unfrequent sublimity; the writer seems visionary without inspiration; and though never on earth, is yet rarely in heaven.

Since the time of Young, two favorite poets of our language, the Author of the *Grave*, and Cowper, have added an additional proof to what Johnson might have learnt from other poets on religious subjects, that poetry, like every other species of eloquence, is not only compatible with religion, but congenial with its warmest feelings; that a vivid imagination with a pure as well as elevated mind, will strongly convey by the contagion of strong impressions, what is deeply impressed upon itself; and that when fancy is sincere, and acts as the hand-maid, not the tutress of religion, poetry, like the true-born child of heaven, may drink inspiration from its most sacred of sources, and 'approach unblamed to breathe empyreal air.'

Our impression of partiality for the poem before us has certainly been occasioned by perceiving in the vein of its composition, what strongly reminded us of the ornaments of



sacred poetry which we have last mentioned. - The undoubted merit of the author is to have chosen a subject which seems, like a talisman of inspiration, to have summoned images of delightful association, and to bear upon that subject with language unaffectedly simple and strong. As the poem, however, is short, we cannot but blame his inattention to perfect structure of versification. Indeed if his blank verse had been more uniformly correct than it is, we should have thought the choice of measure injudicious for so short a piece. Of blank verse we have had enough that was good in ancient times, and more than enough that has been bad in modern days. From several passages in the Sabbath, we are disposed to think its author capable of appreciating, and even commanding the higher graces of finished harmony of numbers. We regret that he did not attach himself to a more perfect order of poetical architecture, to the Spencerian measure, for instance, so inimitably fitted for the junction of grace with variety, of freedom with regularity, and of modulations almost infinite with the most majestic simplicity.

The value of the poem before us, however, is surely intrinsic, because its language, occasionally defective in finishing and richness, and in many places exceedingly careless, appears to be so, not from sterility, but from want of culture. The strain of sentiment that pervades it, is more serious than the fashion of the day will relish ; that is saying much ; it belongs to no prostitute muse that will deepen the foul corruption of the times by feeding false sentiment, or inflaming the lust of vicious pleasures. It ranks in the best species of descriptive poetry—that which unites the highest moral feelings of our nature with the sight of those external objects that minister to their incitation. This indeed is the touchstone and standard of estimable description. Does description give us the outward world, however beautiful, unconnected with those moral sensations which exalt and consecrate our existence ? We look at the picture even of nature herself with no more enthusiasm than at the painted shadows in a camera obscura, which are bright only because reflected upon darkness.

But let us look at the visible scenes of creation as the types and memorials of our more serious feelings, and the objects that will be grouped by poetry will excite us to inspiration, as they come from it. It may please us to see the faithful imitations of living and dead nature in a Dutch or Flemish painting, but it is only in beholding such scenes as Lorraine has given us, of the Morning and Evening of the Roman Empire, or the Temple of Memnon, at the time of

its sounding to the sun-rise, that we are enabled by the genius of the painter to conceive how far the external objects in nature can assemble sublime associations.

The aspect of nature on a sabbath-day, in countries where simplicity of manners and a due solemnization of its sacredness corresponds with the purity of the scenery and the people, is one of the finest subjects for poetical effect. But this effect may not be understood by many votaries both of poetry and religion, unless they have spent their sabbaths in places very different from those which boast of the greatest refinement. The sabbath of a Londoner or Parisian is not poetically beautiful. If we mention the word to either, it will probably recall to his imagination scenes more festive than serious, and of all things the most incongruous with refined or dignified sentiment. The one will recognize the sabbath by the booths, and evening regales of porter, on some road adjoining to the city; and the other will probably think of the high dances in the Boulevards.

But he who has heard among the mountains of Scotland or Switzerland, the voice of prayer or psalmody issuing from the cottages of a virtuous peasantry, or from their simple congregation assembled round the venerable pastor; he who has witnessed the solemnity of that day, in places where it is held sacred, and where the face of external nature itself seems to hold an impressive sympathy with the devotion of simple men, will think of the sabbath with associations sufficiently pure to relish the celebration of its sacredness.

The opening of this poem gives the description of such a scene as we have last alluded to. We repeat our regret that the versification is not more highly wrought, or rather that the author has not chosen a species of verse which is more fitted for dramatic effect than description, unless where the poem is very long, or where, if short, the uncommon grandeur of the thought supersedes the necessity for musical effect.

His description of the Rustic Sabbath has considerable beauty of conception, though less copiousness of picture than other parts of the work exhibit.

We were particularly pleased, in perusing the earlier part of the poem, with an allusion to the times of persecution in our sister country, so eloquently described by a Scottish historian, Laing, in his history of that period. P. 20.

‘ Far other times our father’s grandsires knew,

A virtuous race to godliness devote.

What, though the sceptic’s scorn hath dared to soil

The record of their fame. What though the men

Of worldly minds have dared to stigmatize  
The sister cause, religion and the law,  
With superstition's name ; yet, yet their deeds,  
Their constancy in torture and in death,  
These on tradition's tongue still live—these shall  
On history's honest page be pictured bright  
To latest times ; perhaps some bard, whose muse  
Disdains the servile strain of fashion's quire,  
May celebrate their unambitious names.  
With them each day was holy ; but that day  
On which the angel said, " See where the Lord  
Was laid," joyous arose ; to die that day  
Was bliss. Long ere the dawn, by devious ways,  
O'er hills, through woods, o'er dreary wastes they sought  
The upland moors, where rivers, there but brooks,  
Dispart to different seas ; fast by such brooks  
A little glen is sometimes scooped, a plat  
With green-sward gay and flowers, that strangers seem  
Amid the heathery wild, that all around  
Fatigues the eye. In solitudes like these  
Thy persecuted children, Scotia, foiled  
A tyrant and a bigot's bloody laws.  
There, leaning on his spear, one of the array  
That in the times of old had scathed the rose  
On England's banner, and had powerless struck  
The infatuate monarch and his wavering host—  
The lyart veteran heard the word of God  
By Cameron thunder'd, or by Kenwick pour'd  
In gentle stream. Then rose the song—the loud  
Acclaim of praise—the wheeling plover ceas'd  
Her plaint—the solitary place was glad,  
And on the distant cairns the watcher's ear  
Caught doubtfully at times the breeze-borne note.\*  
But years more gloomy followed, and no more  
The assembled people dared in face of day  
To worship God, or even at the dead  
Of night, save when the wintry storm raved fierce,  
And thunder peals compelled the men of blood  
To crouch within their dens ; then dauntlessly  
The scatter'd few would meet in some deep dell,  
By rocks o'er-canopied, to hear the voice —  
Their faithful pastor's voice. He, by the gleam  
Of sheeted lightning, op'd the sacred book,  
And words of comfort spoke. Over their souls  
His accents soothing came ; as to her young  
The heath fowl's plumes—when at the close of eve

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\* Sentinels were placed on the surrounding hills to give warning of the approach of the military.

She gathers in, mournful, her brood dispersed  
By murderous sport, and o'er the remnant spreads  
Fondly her wings—close nestling near her breast  
They cherish'd cow'r amid the purple blooms.'

The concluding simile of the following passage is exquisitely just and beautiful. r. 24.

' Ah, me, those youthful mourners rob'd in white,  
They tell a mournful tale. Some blooming friend  
Is gone——dead in her prime of years—'twas she,  
The poor man's friend, who when she could not give,  
With angel-tongue pleaded to those who could,  
With angel-tongue and mild beseeching eye  
That ne'er besought in vain, save when she pray'd  
For longer life, with heart resign'd to die.

\* \* \* \* \*  
She smiled in death, and still her cold pale face  
Retains that smile, as when a waveless lake  
In which the wintry stars all bright appear,  
Is sheeted by a nightly frost with ice :  
Still it reflects the face of heaven unchang'd,  
Unruffled by the breeze or sweeping blast.'

In concluding a shorter notice of this poem than was our original intention, we cannot but extract a description of the Sabbath of the Hermit of the Deep—of which the picture is drawn with no common degree of power and pathos. The forlorn thought of the solitary man, wandering on that day of his shell-notched calendar to the sabbath as it is spent in his native country ; his hearing in imagination the prayer that ascends for them who ' go down to the great deep ;' his seeing the widowed hand that veils at that moment an eye suffused with tears ; while his orphan boy looks up and strives to soothe the widowed heart, is a passage which will interest every feeling heart and supersede the task of the critic :

' But what the loss of country to the woes  
Of banishment and solitude combin'd !  
Oh! my heart bleeds to think there now may be  
The hapless man, the remnant of a wreck,  
Cast on some desert island of the main  
Immense, which stretches from the Cochin shore  
To Acapulco. Motionless he sits,  
As is the rock his seat ;—gazing whole days  
With wand'ring eye o'er all the wat'ry waste,  
Now striving to believe the Albatross,  
A sail appearing on th' horizon's verge ;  
Now vowing ne'er to cherish other hope  
Than hope of death.—Thus pass his weary hours,

Till welcome evening warn him that his time  
Upon the shell-notch'd calendar to mark  
Another day, another dreary day,  
Chargeless; for in these regions of the sun,  
The wholesome law that dooms mankind to toil,  
Bestowing grateful interchange of rest  
And labour, is annulled;—for there the trees  
Drop as the breezes blow, a show'r of bread  
And blossoms on the ground;—but yet, by him  
The Hermit of the Deep, not unobserved  
The sabbath passes—'tis his chief delight:  
Each seventh eve he marks the farewell ray,  
And loves and sighs to think that setting sun  
Is now empurpling Scotia's mountain tops,  
Or higher risen, slants athwart her vales,  
Tinging with yellow light the quivering throat  
Of day-spring lark, while woodland birds below  
Chaunt in the dewy shade.—Thus all night long  
He watches, while the rising moon describes  
The progress of the day in happier lands;  
And now he almost fancies that he hears  
The chiming from his native village-church;  
And now he sings, and fondly hopes the strain  
May be the same that sweet ascends at home,  
In congregation full;—where not without a tear,  
They are remembered who in ships behold  
The wonders of the deep;—he sees the hand,  
The widow'd hand that veils the eye suffused;  
He sees the orphan boy look up and strive  
The widow'd heart to soothe.—His spirit bears  
On God.—Nor does he leave his weekly vigil  
Though tempests ride o'er welkin-lashing waves,  
On winds of cloudless wing,\* though lightnings burst  
So vivid that the stars are hid and seen  
In awful alternation;—calm he views  
The far exploding firmament, and dares  
To hope one bolt in mercy is reserv'd  
For his release. And yet he is resigned  
To live—because full well he is assured,  
“Thy hand does lead him,—thy right hand upholds,  
And thy right hand does lead him.”—Lo, at last,  
One sacred eve, he hears faint from the deep  
Music remote—swelling at intervals,  
As if th' embodied spirit of sweet sounds  
Came slowly floating on the shoreward wave.  
The cadence well he knows.—A hymn of old,

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\* In tropical regions the sky during storms is often without a cloud.



Where sweetly is rehearsed the lowly state  
Of Jesus, when his birth was first announced  
In midnight music by an angel choir,  
To Beth'lem's shepherds, as they watch'd their flocks.  
Breathless the man forlorn listens, and thinks  
It is a dream;—fuller the voices swell;  
He looks and starts to see moving along  
A fiery wave, (so seems it) crescent-formed,  
Approaching to the land; straightway he sees  
A low'ring whiteness, in the heav'n filled sail  
That waft the mission'd men, who have renounced  
Their homes, their countries,—nay, almost the world—  
Bearing glad tidings to the farthest isles  
Of ocean, that the dead shall rise again.  
Forward the gleam-girt castle coast-wise glides—  
It seems as it would pass away.—To cry,  
The wretched man in vain attempts, in vain—  
Pow'rless his voice as in a fearful dream:  
Not so his hand;—he strikes the flint!—a blaze  
Mounts from the ready heap of wither'd leaves;  
The music ceases—accents harsh succeed,  
Harsh, but most grateful—downward drop the sails;  
Ingulph'd the anchor sinks;—the boat is launched,  
But cautious lies aloof till morning dawn;  
Oh! then the transport of the man, unused  
To other human voices but his own,  
His native tongue to hear;—he breathes at home,  
Though earth's diameter is interposed;  
Of perils of the sea he has no dread,  
Full well assur'd the missioned bark is safe,  
Held in the hollow of the Almighty's hand.  
And signal thy deliv'rances have been  
Of those thy messengers of peace and joy,  
From storms that loudly threaten to unfix  
Islands, rock-rooted in the ocean's bed.  
Thou dost deliver them, and from the calm  
More dreadful than the storm. When motionless  
Upon the purple deep the vessel lies  
For days, for nights, illumed by phosphor lamps,  
When sea-birds seem in nests of flame to float,  
When backward starts the boldest mariner,  
To see, while o'er the side he leans his face,  
As if deep tinged with blood.—

ART. IV.—*Egeria*.—(Concluded from page 68.)

[N.B. It was owing to a mistake, that this article was neither printed entire in one, nor concluded in the succeeding Number.]

DIOGENES said, 'to give physic to a dead body, or advice to an old man, is the same thing.' We fear this maxim may be extended to old governments and old states; and that ill habits will prevail against the best systems which can be imagined for their regulation.

We do not, however, mean to brand the ingenious author of this little work as a mere theorist. His maxims are generally fair deductions from history and experience, and particularly from that fruitful period of political instruction, the French revolution, of which he seems to have been a most attentive observer.

In every great crisis of that astonishing period to which he has occasion to allude, he clearly proves that the evils inflicted on France, and on the greater part of Europe, were the natural punishments of presumptuous ignorance, not of deliberate crime; and that the derangement of all European states, which has been more or less the consequence of that event, is owing not to the remnants of the leaven of jacobinism, but to the want of real political science in those who are appointed and denominated its statesmen.

This is strikingly exemplified in the inefficiency and disrepute of diplomatic and official agents, which are among the most important instruments of every government; and whose appointment should never depend on the fate of ministers, but be the consequences of real talents, of a proper political education, and of an honourable character.

In times of tranquillity many of the offices which are appendages of government, may be harmlessly bestowed by favour; but diplomatic appointments, and the secondary and effective situations of public offices, should be the objects of the severest scrutiny, and bestowed only on the best capacity and the most unquestionable integrity. The evils of low chicane and complicated venality, which are the consuming hectic of the body politic, and which frustrate, on great occasions, the best measures of the wisest ministers, would thus be prevented; and events calculated by great talents, might be depended upon, in their consequences. But if under-secretaries, and diplomatic agents, should be men without cultivated talents, without education, and without the honourable feelings of character and reputation, no wisdom in the principals of those offices can secure the state from injury and disgrace. Indeed it would seem reasonable

that if the situation of a curate in the church, or even of an exciseman, must be preceded by an appropriate education, the active and important offices of government should never be bestowed without a public and honourable probation. We think that this, instead of being an innovation, would be a most essential and important improvement; and that if some of our agents, both at home and abroad, had undergone the examination of this author, many of the humiliating incidents which have lately occurred, would not have taken place.

The strongest objection to such a method of peculiar study for political life as the author recommends throughout this work, is the established prejudice in this country in favour of lawyers, as candidates for political offices. But he clearly shews the absurdity of such a prejudice; that lawyers are conversant only in minute and individual phenomena, while statesmen must be occupied by *general laws*.

A philosophic statesman traces the former into the latter, and it is by those means alone that he can acquire a just conception of those compositions and forms, which are the actual constitutions of different states.

The modifications of those forms determine the actual mode of political existence in every country; and to each of these modes there are certain principles and rules of combination, which may suit no other, but on which their salutary and proper action wholly depends.

How totally dissimilar are concerns of this high and delicate nature, to the general habits of lawyers, whose lives have been occupied in loading their memories with facts and precedents?

It is really lamentable that the influence of this profession prevails, and the number of lawyers increases, as the constitution is warped and degenerated; and they dreadfully accelerate and enhance the evils which they profess to remedy. They not only sink the character of a legislature by substituting chicanery for liberal and scientific deliberation, but by a wrangling sophistry, undermine the principles of taste, and even affect those of morality.

The author is occasionally severe on this monopolizing generation, which would disappear at the approach of real and public systems of political science. We will not vouch for this truth in all the deductions of the philosophic author; but we have no doubt, that a government adopting the hint he has furnished, and prudently accommodating them to its existing institutions, would be infinitely benefited.

In the 15th section of this volume, where we left the author,

in our last article, he commences a delicate work, the application of some of his philosophical principles to the circumstances and events of the times. We rather wonder it did not occur to a mind so candid as that of the author, to distinguish, on this occasion, the excellence of the political constitution which allowed him this liberty. He must have known that Montesquieu or Rousseau would have been buried for life in the Bastile, if they had presumed to apply their principles to the immediate actions of their government, or to any of the events on which they had an influence.

In censuring this omission, we also regret that a writer, who seems to aim, and often not unsuccessfully, at rivalling the pregnant brevity of Tacitus, had not rivalled that celebrated panegyric on the government of Trajan, in which this liberty is so affectingly described.

At pages 271, 272, is the following delineation of characters by contrast:

‘On the return of Egeria, who had only glanced into those councils in Europe preparatory to a new series of incidents and events, she found the spirits she had quitted, contemplating the processes of correction on despots, tyrants, and military chiefs, who were not incorrigibly depraved. The spirit of Alexander was chained to a rock, called the Rock of Patience, and subjected to all imaginable humiliations of pride. Cæsar was the slave of Cato. Frederic sometimes a drilling corporal, sometimes a preaching friar, accompanied by Voltaire as a clerk. Charles V. and Philip II. followed by execrating myriads of Protestants led by Luther and Calvin; and Louis XIV. a waiter, for the accommodation and service of all the Huguenots who passed into the nether world. When Egeria approached, Bajazet and Kauli-Khan, who were yoked to the machinery of a perpetual engine, cried out, “Is the consul coming? He will surely be appointed to relieve us.”

We think the spirit of Frederic would have been punished with more characteristic justice, if he had been drilled as a recruit under the cane of a corporal.

The contrast of anarchy and despotism contains a most important and most useful lesson:

‘I have blushed for France, when she stood appalled at the name of a feeble and cowardly miscreant, such as Robespierre; but she was disorganized. The general prevalence of ferocity over talents; the execution of the king; the devoted death of Charlotte Corday; the murder of the twenty-two deputies; the sacrifice of the immortal wife of Roland; the massacre of the queen, and of the amiable Elizabeth; and the reciprocal butcheries of the monsters who had been instigated to those atrocities, were deemed incidents which diffused

terror over Europe. But these, however dreadful or unjustifiable, were events of short duration, and their effects inconsiderable, compared with those of a cool and permanent system of fraud and cruelty, now constituting the government of France; a government wholly supported by the terror of an army, by spies, and suborned evidence; by imprisonments at pleasure; by the command of judges; and by discretionary and disproportionate punishments. Such a government inflicts more real wretchedness and misery in one day, and repeats that infliction daily, than popular insurrections in an age. I do not plead for insurrection, but if I were obliged to submit to despotism, I should prefer that of Robespierre to that of Bonaparte; the one affording hope, the other being hopeless.' p. 274.

The phrase *public will*, the *ignis fatuus* of the revolution, is considered with a happy mixture of argument and satire, at page 280:

'At the conclusion of the American war, which was determined more by letters than by arms, the question seemed to be decided, that communities, to be free and happy, must be governed by the *general will* of each community, and not by the partial views and interests of privileged individuals, classes, or factions.

'From the banks of the Ohio to those of the Neva, nothing was heard or spoken of, but the general will of nations and states. Its effects in the moral, like those of the philosopher's stone in the medical world, were described in enchanting language; and without ascertaining its nature and practicability, all the world was in extasy for the general will.

'Locke.

'Egeria is severe and satirical, even in the presence of Montesquieu.

'Egeria.

'I must not be interrupted at this time; the merits, and particularly the definitions of Montesquieu, will be examined in future discussions; I desire it may then be recollected that I have asserted, no writer, no statesman, no orator, has defined the phrase, *public-will*, or rendered the definition a practical principle: and that the French revolution became a source of calamity to France and to Europe, because its professed principle was not understood, and that the public will never appeared, but as an *ignis fatuus*, misleading fanaticism into errors and crimes.'

The following description of the usurpation of Bonaparte must strike modern reformers with despair:

'The victories of Bonaparte threw a lurid radiance over an ensanguined country, which was mistaken for the dawn of that freedom, so long and so ardently taught.

'The best forms of revolutionary administration yielded to those collective bodies which had an interest in their dissolution; and all



efforts proved ineffectual, because they were injudicious in some material circumstance to support the administration by the force of the whole community, to which all other forces are secondary and subservient. By involving the civil in the military government, the consulate, from its superior organization, possessed a power superior to that of the whole community; the people, therefore, instantly sunk into absolute slavery. For the laws, if the edicts of despotism can be called laws, will be arbitrary respecting the people, and no real attention will be paid to the public, when government has no apprehension from its opinion or its force.' P. 290.

We have never seen the commercial question between France and England, so justly and so ably stated as in this and the following study; the subject now requires peculiar attention, as it is the great instrument of delusion in the hands of the French government, and the neutral states, particularly the Americans, avail themselves of it, to the great inconvenience and injury of this country.

'Commerce received its birth in Britain, as in all other countries, under disadvantages, from the misapprehensions and errors of government, which gradually formed it into a mysterious and cunning art.

'As the principles of the government have been improved, and the real interests of the public have been understood, commerce has gradually assumed its honourable and useful character; and a little time would have unshackled Britain from all the material inconveniences, which are inconveniences principally to herself, of monopolies and restrictions.

'But France, the near neighbour, and the powerful competitor of Britain, is much less advanced in real knowledge of the subject; and instead of profiting by her example, renders all the disadvantages of her early and necessary expedients in forming commercial establishments, the subjects of crimination and the pretences of hostility. Commerce, therefore, in the intercourses of France and Britain, has been contention for inordinate advantages, and for inflicting reciprocal deprivations; instead of the equitable diffusion of enjoyments conferred by nature with apparent inequality, to produce a general intercourse, and to render universal happiness the work of man. France, however, has not in any period of her history, professed principles and doctrines so hostile to her own interests, as well as to the interests of Europe, as those which distinguish the Corsican consulate.

'A profligate ambition and avarice, present without scruple, those false scales by which all sense of proportional relations are confounded. Selfishness, personal and national, is substituted for equity; and fraud, injustice, oppression, and tyranny, are the consular laws of nations. Hence the depredations and wars of France on all feeble states; and all the crimes and miseries with which she has terrified and afflicted the continent.' P. 302.

At page 318, Benjamin Franklin gives the following opinion :

‘ The British system of enforcing exportations and importations ; its regulations concerning the transit trade, *depôt*, and *entrepôt*, were to me then, as they appear now, of doubtful, some of them clearly of pernicious policy : I consider them, however, as errors, founded on favorite and established, but illusive theories ; which have hitherto resisted the collective abilities of the most enlightened nation of the universe. Such philosophers as Talleyrand and Bonaparte would apply the sword to this Gordian knot ; and I am sorry to say, such republican courtiers as some of my successors in France, without pledging the American government to assist, would stimulate and encourage European measures, from which American speculators might derive temporary advantages ; but the success of which under the direction of France, would extinguish all the real and salutary principles of commerce. The pretended policy with which America as well as France is tainted, originates in an unextinguished spirit of resentment ; and is therefore blind to the enlightened principles which should direct the commercial interests of nations. I am therefore sorry for the language of any American envoys or agents, when the evident object of the government of France is to involve the questionable parts of British policy in a contest with which they have no relation ; and to induce the powers of Europe to unite in hostilities against the only bulwark of their liberties by *sea* as well as by land.’

The author’s opinion on the liberty of the seas in certain circumstances, is insinuated ; but the insinuation will not be pleasing to the common prejudices of Britons.

‘ *Colbert.*

‘ Europe does not seem sensible of these dangers you describe. Nay, to judge by its diplomatic acts, it seems more inclined to seize the occasion of checking the naval power of Britain, than to protect itself against the projected territorial dominion of France.

‘ *Egeria.*

‘ This is not the only occasion on which the cabinets of nations have inverted the prudential maxim, and of two evils chosen the greatest.

‘ The pretensions of Britain to “ rule the waves,” are in the abstract like those to rule the air, which may be asserted when the art of guiding balloons is perfected. That high degree of power which accompanies such superiority as that of the navy of Britain, is seldom without abuses ; but when understood, they are offensive to the general feeling of Britain, the only nation in Europe where the public mind really influences the government.

‘Colbert,

‘Why have they not been relinquished; or why have they been so equivocally modified?’

‘Egeria.

‘Because Mars has been the umpire, who always leaves a question in a worse state than he finds it.’ p. 312.

The consequences of the transfer of naval superiority to France, happily succeeds the author’s opinion of naval liberty:

‘The naval power of Britain is not an evil in itself, but may be in its occasional abuses; those abuses have produced armed neutralities, and temporary regulations; but if the insidious policy, or the corrupting measures of France were to succeed with the northern powers, and the question of the freedom of the seas were assimilated with the interests and ambition of Bonaparte, who has nearly subjugated the continent, what would be the consequence of victory? Will any considerate mind suppose it could be the liberty sought for? Though the French government might not realize its absurd project of transferring to France the commerce and naval power of Britain, (which are produced and sustained by causes peculiar to itself), the French navy would receive a considerable accession; and remaining without a rival and without restraint, would rule the waves with the same despotism it displays on the continent. Is this the purpose of the armed neutrality, or of the efforts of nations for the freedom of the seas?’

The following passage speaks the language of all Europe, except the armies of France; we sincerely regret that its actions have not corresponded with that language.

‘Perhaps no period of time can be more favourable than the present (1803); the means may be of difficult attainment; for an armed arbitration on the continent should accompany, if not precede, an armed neutrality on the seas. If Europe do not unite to compel the actions of the government of France within such limits as may insure her perfect independence and liberty, as a member of the great European Society, but not as its tyrant; if France renounce not her habits of predatory enterprize, and the disposition to improve her condition by the sword, rather than by labour and industry; if a numerous and disciplined people be suffered in the centre of Europe, to support an indefinite and vicious population, and to pamper its wildest fancies and most depraved passions by the oppression and pillage of other nations; it would be folly to attend to the proposed objects of an armed neutrality. For the effect of a perpetual exposure to invasion and plunder, on the most important and productive labours, and on the existence of civil society, would

soon produce the annihilation of commerce, and convert the claims of neutrals into the duties of tributary slaves.' p. 321.

We have subjoined these passages to the analysis we have given of this work in a former review, to induce the studious politician to peruse it with attention.

It should be denominated Hints for Thinking, rather than Lessons for Instruction; and those hints are sometimes so short, expressed so concisely, and require so much previous knowledge, that they may be lost on common readers, and particularly on those agents of administration and members of parliament, for whose use they seem to have been destined, and who are generally too much occupied and hurried to allow time for study and meditation.

It is decidedly the opinion of the author, that the liberties of Europe will be lost, if men of studious talents, and habits of deduction, are not summoned, as they are in France, to the aid of governments in all their departments. He hazards many maxims and opinions which to us appear fanciful. He is strongly an advocate for the English constitution, and even for the administration of its government; except in the selection and employment of its agents. The spirit which actuates this little work is liberal and candid; perhaps in the extreme on some occasions. It appears to us to be uniformly written with the purest intentions; and its errors are those of a studious mind enamoured of its own meditations, and never those of a partisan, or the abettor of faction. The style is throughout pure, nervous, and elevated: perhaps its elevation is too uniform, though it has some passages of a beautiful and affecting nature. The dialogue is superior to that of Dr. Hurd, as it is wholly free from his colloquial phrases. It is also exempt from the illiberal asperities and vulgarities which infest the language of Horne Tooke. But it has an obvious defect in the number of its personages; this distracts attention, and weakens the interest which the reader should take in their discussions.

ART. V.—*A World without Souls.* 12mo. pp. 135. 2s. 6d.  
Hatchard. 1805.

HISTORY informs us of two philosophers employed in observing mankind, one of whom was called the Weeper, and the other the Laugher. It was a miracle, as the poet justly remarks, that the one found moisture to supply the tears as

they flowed ; and we are rather disposed to admire the prudent resolution of the other to lead a merry life at the expence of his neighbours. Among the disciples of the latter is to be ranked the author of the present performance. Unquestionably to those who consider *vice* as *divines*, it assumes a formidable countenance ; and in spite of himself, even a laugher must brace his muscles when he looks on guilt as it is to be seen hereafter ; ' the tale unfolded would harrow up his soul.' Hence, when a modern would amuse himself with the errors of his species, he must either wheel himself back to the ground of heathen morality, and take his stand in the observatory of Democritus ; or he must adopt a plan which shall draw off the attention of the spectator from the incongruity of the parts. The light must be thrown on the *inconsistency* of vice, while its *consequences* must be lost in the shade.

By far the greater part of our novelists, both male and female, christian and infidel, have chosen the former method. It was the readiest, and perhaps the only way in which the generality could obtain either a laugh or a hearing. The solemnity of christian morality, like the dignity of the tragic muse, seemed unfavourable to mirth : and if Shakspeare has offended in the adoption of the tragic-comedy, then our author may without a blush confess his error in engrafting the ludicrous on christianity. This is the difficult line which he has chosen ; and we cannot but give him credit for the courage which has prompted this almost new excursion in the regions of romance. The ground-work of his piece is evidently such as we have before hinted to be necessary for such an attempt. The contemplation of a world *without* souls immediately diverts the attention from the pain with which reason, well informed, would trace similar conduct in a world *with* souls.

The plan (as far as we have been able to follow an outline not drawn with the accuracy of Aristotle) is shortly this : An aged traveller called M. accompanies a younger named Gustavus, whose principles he has undertaken to form, to the city of O. This, he informs him, is peopled by inhabitants who possess no souls : a fact, which the pupil, being a better lover than a naturalist, is persuaded to believe. On being introduced into O. he is led into every scene where he may observe the conduct of these *βροτῶν ἀβροτῶν*, as he is taught to think them. He is present at their public worship, is conducted into a place said to be a madhouse, hears the debates of their senate, finally is made acquainted with the nature of their public amusements, listens to a discussion of



the modern doctrine of expediency, and is witness to a duel in a neighbouring park. Nothing happens in the course of his walks to stagger his belief of the tutor's assertion: on the contrary, he grows daily more convinced that these people have no souls, and are only distinguished from their first-cousins, the monkeys, by having got the start of them in *rubbing off* their tails.

Such is the main business of the piece; and it is obvious, gentle reader, that 'tua res agitur,' in the representation of the citizens of O.; in other words, the inconsistency of men with souls is inferred from the apparent consistency of men acting similarly, on the hypothesis of having none. We allow considerable ingenuity to this device: to prove a society of men to be living in fact on the very contrary principle to what they assume, is to resolve at once the famous problem of Bishop Butler: Is it possible for a whole society to be mad at once? Indeed, our author would not allow them the dignity of madness; 'an inhabitant of O. who, thinking he had a soul, should act as though he had none, would neither be pure madman nor pure idiot, but would in his own miserable person comprehend the qualities of both.' p. 33.

But though we might grant that both here and in a similar attempt of Seame Jenyns, a fair ground of assault on some modern opinions and habits is discovered, we confess we expected a more striking effect on the present occasion. We hoped to have been oftener led to the predominant idea; and not content with hearing that the men of O. were irrational, we looked for a reference of their customs to the hypothesis of their materialism. The *poet* has told us that luxury 'affligit humo divinæ particulam auræ;' we expected to imagine it not only grovelling but extinct. Here we think the author has failed; and failed because he undertook too much. After all our declamation against the inconsistency of mortals, it seldom amounts to a *consistent* inconsistency. Few are found, like Junius's hero, to maintain a dreadful consistency to the last—both to live without virtue; and to die without repentance.

Hence arose a dilemma: either to make a portrait of society very different from what it is, or to depart in many instances from the original hypothesis in pursuing the projected likeness. The former was not intended; the reader must have been carried across the Atlantic to another Laputæ, and the satire would have been too distant for vulgar souls. The writer therefore has sacrificed the strict demands of his original plan, in order to pourtray the characters which he meant to satirize: and we are apt to regard it more favorably as a general satire on the present times, than as a reduction

of their practices to any particular scheme; Indeed it is amusing to observe how the mind of the unfortunate Gustavus is distorted to *lug* in the notion of O. being peopled by *mere bodies*. He is made the cat's paw upon the occasion: and in preserving the author's plan, he is made to yield up his own reputation. His fondness for Lord Monboddos's absurd notion that men once *ended in tail*, makes us doubt how long he has dropt his own: and his capricious and determined levity on all occasions, approaches very nearly to the character of that tailed monster to which his lordship has so kindly approximated us.

After these observations on the structure of the work, we are much inclined to repeat our commendation of its design. If fiction has been defended as an auxiliary to morals, why should it not be made the ally of christianity? We see nothing but the delicacy of the undertaking to deter adventurers. To maintain liveliness without levity, gravity without dullness, interest without extravagance, and religion without cant, must be the indispensable qualifications for such a work. To this merit we think the present performance fairly lays claim: if in any, it offends in the first of these points. Its leading character is a tone of sarcastic severity; few of the vices or even weaknesses of mankind receive quarter here. But we think that, where the accusation was so serious, there has been a little too much petulance in bringing it forward: the blows are too hard to be dealt with a contemptuous smile: some would say, insult is superadded to injury. Yet we acknowledge ourselves much entertained with the illustrations with which the positions and arguments of the work are enlightened: and it is to be remembered that if vice employs itself in making virtue ridiculous, virtue is justified in applying the same test to vice. The principle is just '*necis artifices arte perire sua.*'

We shall quote, for the reader's amusement, some articles from a compact which we find in chapter 12, as imagined by some to have subsisted between the souls and bodies of the people of O.

" It is stipulated on the part of the body,

' 1st. That although the soul dwell with the body, it shall never interfere with any of its enjoyments; particularly in eating, drinking, and licentiousness. Agreed.

' 2d. That the soul, as in the marriages of O. shall never shew itself in public with the body. Agreed; if the body will at least once a year acknowledge the soul's existence in a church.

' 3d. That the soul shall never perplex the body in private, except when it is sentimental or in low spirits. Agreed.

' 4th. That the body shall be suffered to sleep while the soul listens to sermons. Agreed; if the body will keep watch should the soul also be disposed to sleep. Amended upon the suit of the body: if the soul may sleep full as often as the body, &c. &c.

' 8th. That the soul shall never disfigure the face of the body with a blush. Agreed; when the soul shall be a little hacknied in the ways of O.

' 9th. That a divorce shall take place at the moment of death. Agreed; as the soul may expect torments enough of its own, without being racked by those of the body.'

The last article might, we think, on every account have been omitted.

We find the same temper employed in delineating one of those 'things, who mount the rostrum with a skip, and then skip down again,' in chapter 3: The travellers enter his church;

'The person which occupied the pulpit was a shadow: the voice was delicate; the articulation acute.

'This is nature's doing,' said Gustavus.

'Perhaps his own,' replied M.

'He preached languidly for eleven minutes.' 'The sermons of St. Foy,' said Gustavus, 'are longer.'

'Eleven minutes,' answered M. 'would ill satisfy ears greedy of intelligence from heaven. Such sermons are a kind of spiritual apparition: they do not touch the heart, but glide through the chambers of it. Such galloping divinity would not be endured at St. Foy. But then its inhabitants have souls: the preacher of to-day knows his audience have none. He treats them like creatures who have nothing more than instincts; who can perch, but cannot settle on a subject. He wounds them flying as he does his game.'

'Did he intend then, do you imagine, to wound at all?'

In the same chapter, but in a different style, is the following image of charity, struck out by the hand of M. in conversation with this clerical sprite:

'Paul, on the contrary, says, "If I give all my goods to feed the poor, and have not charity, it profiteth me nothing." He took the portrait of charity warm from a divine original, and therefore made philanthropy one of her features; but at the same time bade the canvas glow with many others. Unlike the clumsy limners of the schools of men, he does not chain her to this world, but displays her, touching heaven while she stands on earth, and bowing down to practice among men that good will which she has learned above.' &c.

We have seldom seen a happier appropriation of Virgil's immortal description of Fame:

*Ingrediturque solo, & caput inter nubila condit.*

By the building styled a mad-house at O., our readers are to understand a church where both priest and people are deluded into a conviction that they have souls. They are therefore 'toti in hoc,' devoted to the purpose of their meeting. A sermon is put into the mouth of a preacher, (whose head had been copied from a Guido) where perhaps the author's imagination has flamed too high in his description of faith. The ancient infidels had an old grudge against what they called the *ψαλν πισις* of christians; and the plan of the work before us may have led the writer a little too far into this great peculiarity of christianity. Some parts of this chapter aspire to Pindaric heights, and certainly possess, *notwithstanding*, great merit.

Indeed the grave parts of the tale are for the most part pointed and nervous: declamation and argument are seldom, as they ought never to be, disjoined. On the subject of the slave trade, discussed in the senate of O. we have a speech from its persevering opponent which might do credit to his head and heart. It thus ends:

'Such are the truths you might have learned: but what is the result? You have not confuted our arguments—you could not controvert our facts, but with a stubborn and stupid hostility, you have gathered up and launched again the darts which the shield of humanity had repelled. We once more call upon you to desist from this legalized butchery. We once more beseech you to gladden the eye of heaven, by displaying to it in this island, one spot at least in its creation, where this detestable trade is without a patron. This is the last appeal we may be allowed to make, or you to regard. The cause of this miserable people has been, long enough, matter of cold speculation or cruel contempt; even now clouds have gathered in the western hemisphere, which threaten to burst over us in showers of blood. Every day seems big with the most awful prophecies, that if men any longer refuse to liberate Africa, God at length will make her free.'

We observe throughout the volume, a much closer style of argumentation than is usual in similar performances. Seldom has so much matter been handled in so little space. Compression is not the fault of modern performances. Whether this property is suited to the oscitancy of fashion and the fastidiousness of the great; whether it qualifies the work for the sofas of indolence, or the chambers of *ennui*, we suppose the author has well considered. We think, however, obscurity is not his only fault in discussing the doctrine of expediency. Truth may be ill supported, as Troy may be defended by a Hector or a Paris. It would detain us

too long to enter upon the merits of the question. But we quote the following *refutation* of Paley's doctrine which binds us to seek the happiness of the species.

'Can you promote the happiness of man, (said M.) till you know what it is? The case may be thus exemplified. Philosophers have willed a composition which should turn all it touches into gold. To come at the will of these philosophers, therefore, you have only to learn the constituent parts of this composition, which parts it is impossible to know. This system, which thus arrives at the third syllogism by overstepping the second, appears to have discovered that royal way in logic which Ptolemy sought in vain in geometry.'

Are our readers convinced? Have they not always understood that expediency does not profess to lay down the nature of 'that something still which prompts th' eternal sigh;' but assuming the received notions of mankind on that head, shews its wisdom by adapting means for the attainment of that end? Paley has long explained his notion of happiness before he evolves the system which requires of us to extend it by our actions.

Indeed the author's attack on Dr. Paley is the weakest part of his book; and we beg leave to assure both him and Gisborne that neither of them understands Dr. Paley's principles.

For the information of our female readers, we observe, that the work before us is dashed with a considerable intermixture of what the moderns call or miscall, *the sentimental*. In general we lament the application of a term by any grammatical inflexion connected with *sense*, to subjects which are often unfit to rank even with successful nonsense. The ingenuity which derives '*lucus a non lucendo*,' must be called in by the grammarian in this case, to account for so strange a misnomer.

Perhaps it may surprize our readers that we exempt from this charge an author who in one and the same chapter asks 'who does not Emily?' boasts 'being what a woman should be I must drag her into sight:' talks of 'the thin vapours of women evaporating in levity;' finally, of 'tears making his cheeks their channel, because the single tomb of M. buries more ashes than piety can spare.'

'Et "*quicquid*" tenerum et laxâ cervice legendum.'

Yet we perceive an air of novelty in the sentiments, which raises the writer in our estimation much above the 'discipulæ' of modern schools—a motley groupe, born like their prototypes 'the gay motes that people the sun-beam,'

'To sport their season, and be seen no more.'



In the present work we are reminded that Sterne and Mackenzie have written; and their authority rescues 'the World without Souls' from indiscriminate censure. Its author has studied both; but Sterne the most, and perhaps nature more than either. We regret not the journey he takes to fetch his travellers from Switzerland, if his two little families could not have been found nearer than St. Foy.

'These two little families were much united, for they had the "bond which no man breaketh," the bond of common principles. M. was used to say, "we want no other chain of affection than the knowledge that we are Christians; as such we must weep and we may rejoice together, for we have been wrecked by the same storm, and are rescued by the same Redeemer." It was reasoning only fit for St. Foy, but her vallies seemed to *clap their hands* when they heard it.'

We think the feelings are powerfully arrested by the description of the fate of Emily, who falls a victim to her sensibility, betrayed by the artifices of 'a villain.' Her gradual decline and death are told in a beautiful and affecting strain. In a second Emily, the Dulcinea of Gustavus, we should be much interested by a love-sonnet of G.'s, did we ever believe a word of such performances. A love-letter of her own, in chap. 13, is simple and natural, therefore engaging. The praise of simplicity, however, is not always due to this author. His style is too poetical and quaint; after the specimen he gives us of his *metrical* powers, we are sorry he has not rhymed more of his prose. Stanzas such as the following, taken from an *epitaph* on Emily, give us favourable expectations of any future effusions:

'Weep not for us, thou sainted child of light,  
No shade of woe shall dim thy bright abode;  
Our raptur'd eye hath trac'd thine upward flight,  
Faith pierc'd the veil, and pointed to thy God.'

'God of Elijah, to thy servants give,  
As erst, the robe which joy'd the prophet's eye;  
Oh! from her *sorrows* let us learn to live,  
Oh! from her triumphs let us learn to die.'

It must be observed that this praise cannot be extended to the stanzas in page 16. The poetry in general is more ornamental than harmonious, but the same style in prose becomes unnatural. When every corner of the picture is stuffed with images, and coloured to the height, the spectator's eye finds no *repose*, but is wearied by perpetual distractions. H. Walpole has remarked of Cowley, that 'his

taste was vitiated by the pursuit of wit ; which, when it does not offer itself, naturally degenerates into tinsel or pertness. Pertness is the affectation of grace, while its familiarity distorts or prevents it.' And in another place, he observes, that 'writers are apt to think they must distinguish themselves by an uncommon style—hence elaborate stiffness, and quaint brilliance.' We think these remarks peculiarly applicable to the work before us, of which we now take our leave with some regret, only asking its author whether the sun visits us later or earlier than our brethren in America? he tells us *later*, p. 32. We observed one or two other insignificant errors ; for instance, we doubt whether the writer understands the meaning of the word 'eccentric,' p. 3?

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ART. VI.—*Roscoe's Life and Pontificate of Leo X. (concluded from p. 283.)*

WE had not closed our remarks on the biography of Leo X. in our last number ; and we now resume the task of criticism both with sorrow and alacrity.

'In his intellectual endowments' (says Mr. Roscoe) 'Leo X. stood much above the common level of mankind.' Notwithstanding this assertion, no monument is left us of his excellence either in science or the *belles lettres*. He *did* write certain Italian poems, but they are lost : now had the vernacular verses of a pope been worthy preservation, they would not have fallen into obscurity. But we have a sample of his Latin compositions (App. 206,) which sufficiently exonerate us from the task of proving Leo to have been very dull and illiterate. Let them condemn themselves. We will content ourselves with the four first *iambics* :

Libenter occumbo, mea in præcordia  
Adactum habens ferrum ; juvat meâ manu  
Id præstitisse, quod Viraginum prius  
Nulla ob pudicitiam peregit promptius.

In page 191 of the third volume Mr. Roscoe says,

'Even Leo himself, whilst yet a cardinal, exercised his talents on a similar subject ; and his *Iambics* on the discovery of a statue of Lucretia among the ruins of the Transtevere, exhibit the only specimen that has been preserved to us of his poetical compositions, and afford a sufficient proof, that if he had devoted a greater share of his attention to the cultivation of this department of letters, he might not wholly have despaired of success.'

Our readers will probably think he *ought* to have despaired of success; the same quotation, and the same remark, *mutatis mutandis*, will apply to the historian of Leo X.

‘He was not affected by the superstitious notions so prevalent in his own times.’ The chief purport of the book before us is to elucidate the absolute decay of superstition in these very times, when it certainly was much *less* prevalent than for many centuries before. The above sentence in this respect was a mere *σφαλμα μνημόνινον* of Mr. R. but still venom is concealed in this attempt to paint Leo’s character. His notions were at the least deistical; and if we are to take the term ‘superstitious’ as a synonyme for ‘religious,’ (a mode of induction generally used by Mr. R.’s modern *philosophical* brethren) we indeed allow that that man could not well be ‘superstitious,’ who set at defiance every principle of honour, gratitude, and charity.

‘In his political character, the great objects which Leo appears to have generally pursued, sufficiently evince the capaciousness of his mind, and the just sense he entertained of the important station in which he was placed.’ He ‘insured the tranquillity of Europe,’ by those intrigues which set it in a flame, and which disgrace every volume of this History. ‘The liberation of the states of Italy,’ &c. was a pretext for his unlicensed ambition and cruel vengeance. He was Ungrateful, Insincere, Bloody-minded. He was Ungrateful, inasmuch as he deserted the cause of those allies whose assistance he had invoked, and while in apparently open friendship with them, was in treaty with other powers, their decided enemies. He was Ungrateful to the Cardinal da Bibbiena, with whose murder, according to the accusation of his contemporaries, his name has a horrid connexion. He was Insincere, not only to his allies and private friends, but to his God. He was insincere to that sacred cause of which he was constituted supreme defender. The candid, the impartial Fra. Paolo dared to insinuate somewhat against the infallibility of the pope, when he told us, that he would indeed have been a perfect pontiff, if to other accomplishments he had united *some* knowledge in matters of religion, and *some* inclination to piety, to neither of which he appeared to pay any great attention. In confirmation of this opinion, the avowed panegyrist Pallavicini is brought forward; but we may estimate the services of Pallavicini to the general cause, when he says, ‘Nor will I affirm that he was as much devoted to piety as his station required, nor undertake to commend or to excuse all the conduct of Leo. X. &c.’ Yet Mr. R. with great adroitness, and with the true finesse of a

*philosophe*, continues to balance this religious character of the pontiff by putting his own candour (i. e. indifference in matters of religion) and other weighty materials of his own, in one scale, and the heavy authority of contemporary biographers in the other. If we acquiesce in Mr. R.'s deductions, we must allow that his *weight* has kicked the beam.

But we have ventured to call Leo. X. bloody-minded. Mr. R. will not easily forgive us; though we will try to elicit the verdict from his own mouth. In his 42d year, some cardinals had conspired against the life of the pope.\* After the punishment of some of them, suspicion was apparently lulled, especially when Leo, 'having assembled the cardinals, addressed them in a long and pathetic oration, in which he intimated that though he might have legally and properly proceeded to degrade and punish the guilty, yet he had determined to pardon them.' After '*melting into tears*,' within twelve lines from the above quotation, '*he delivered them over to the secular power.*'—'Petrucci was strangled in prison;—' Battista da Vercelli and Antonio Nino were also sentenced to death, and after suffering excruciating torments, were finally strangled, and their bodies quartered.' The Cardinal de Sauli too 'died in the ensuing year, and it was insinuated that he perished by a slow poison, administered to him, while in custody, by the pontiff.' Yet Mr. R. tells us with great effrontery, 'that he possessed the best possible dispositions, as all who knew him agreed.' The treachery and cruelty of Leo may be further exemplified in the case of Baglione, whom he put to death, while under a **SAFE CONDUCT** from himself. They might be exemplified from a thousand other incidents in this History, but we hasten to the close of so disgusting a character. Many authors, as Mr. R. informs us, have supposed this hero 'to have been the most dissolute, irreligious, profane, and unprincipled of mankind.' They have styled him a voluptuary and an atheist; but though we could wish to warn his admirers that the latter character is too just, we refrain from quoting the blasphemous passage in Mr. R.'s text, purposely printed in italics (p. 328,) which would establish it. A regard to the feelings of our readers equally prevents us from discussing the horrid imputations on Leo, concentrated in p. 330. The lowest species of buffoonery and dissipation, was avowedly a

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\* Even this is doubted by historians. It is supposed to have been a trick of Leo X. to extort money. There certainly is no substantial proof of the conspiracy extant. We shudder at and disbelieve confessions extorted by the rack.

constant occupation of the pontiff. He was a monster of iniquity,

—nullâ virtute redemptum  
A vitus—Æger, solâque libidine fortis.

Without quoting any farther from the *biographical* Mr. Roscoe, we give the line from Juvenal, as a hint to our learned readers, of what we most willingly conceal from the eyes of the fair. And now for Mr. Roscoe *the historian*.

We have neither time nor inclination to amble step by step after Mr. R. to pick him up where he stumbles, and to point to him here and there a better path; neither have we any wish to lose ourselves or our readers in the cross roads of uninteresting Italian politics. Suffice it, that we shall shew where our historian has occasionally tripped, or, to drop the metaphor, shall in a few instances, expose his glaring absurdities to the public view.

The treatment of Mr. R. to the historians of the time, when they happen not to coincide with his own opinions, is unfair: it is more than unfair, it is disgusting. In this, as in many other points, he evidently follows the track of Gibbon; but Gibbon could deceive the unwary by his plausibility; not so Mr. R.; and thus far his readers are ultimately obliged to him. We shall have occasion to instance this position. But for a moment, we gladly turn aside to illustrate the affecting circumstance of Ferdinand's voluntary exile from his kingdom of Naples, after absolving his subjects from their oath of homage, by two parallel circumstances, the one in ancient the other in modern history. The scholar will, in the first case, readily perceive the allusion to those beautiful verses in Lucan on the flight of Pompey from Italy. (L. iii. ad in.)

Omnis in Iōnios spectabat navita fluctus—  
Solut ab Hesperia non flexit lumina terrâ  
Magnus, dum patrios portus, dum litora nunquam  
Ad visus reditura suos, tectumque cacumen  
Nubibus, et dubios cernit vanescere montes.

Although we cannot but blame his timidity, we sympathize with the misfortunes of the dethroned Abdallah, when, retiring from the splendor of Granada, from a neighbouring hill he cast a farewell look on his palace and capital, already subject to the triumphant christians.

The Neapolitans, as Guicciardini justly remarks, are notorious among the Italians for their fickleness and love of innovation. Surely Mr. R. cavils at this position in a very trifling manner, (page 221), when he refers 'to the



general principles of human nature,' what Guicciardini attributes to the above cause. This is not *nugari docte*; but Mr. R. is disinclined to share the palm of metaphysical history with the Italian. Poor Philip de Commines, who is generally represented by our author as a garrulous old fellow, gets into a scrape with him, page 222, note (a). 'Commines coldly informs us that the king was crowned.' Coldly! yes, he tells us a simple fact, and left Mr. R. to add the needless ornaments.

Guicciardini alone is quoted (page 230) for the violent conduct of Savonarola. The contrary authority should at least have been mentioned in a note: we extract it from the *Vita Savonarolæ*, by Pico of Mirandula, which is now become very scarce, 12mo, page 25. '*Pisas Hieronymus accedit, regi quod volebat persuasit*,' &c. Now in no instance is Pico sparing of the 'threats' and 'denunciations' of his saint, whenever they occurred. Here he is silent.

"On Monday, the sixth day of July," says Commines, with a simplicity almost ludicrous, "the gallant King Charles, in complete armour, mounted his horse, Savoy, which was presented to him by the Duke of Savoy; he was the finest horse I ever saw; his colour was black, he had only one eye, was of a middle size, but well proportioned to his rider, who seemed on this occasion to be quite a different being from that for which nature had intended him, both in person and countenance: for he always appeared, and is still, timid in his speech, having been educated among low and effeminate people; but on this occasion, his horse gave dignity to his appearance; his countenance was firm, his complexion ruddy, and his expressions bold and judicious; insomuch that they reminded me of the promise of Savonarola, that God would lead him by the hand, and that his honour would still be preserved to him." VOL. I. p. 237.

A simplicity almost ludicrous!! Had Mr. Roscoe, in these times of refinement, learnt to write so sweetly, he need not have feared the lash of criticism. Poor, affecting Commines! but fear not that Mr. R. will obscure your beauties. 'Ludicrous simplicity!' Flimsy nonsense!

Poor Commines! but in the space of five pages thou shalt be amply revenged; and retaliate the words 'ludicrous simplicity!' with the greatest justice. Mr. R. says, that 'Capilupi has left a copy of Latin verses,' &c. He has so (see the appendix, xlvii); but unfortunately Mr. R. neglected, from sheer ignorance, to inform us that the said verses were the original property of one Virgil, who lived some centu-

ries back, and has afforded more modern wits than one the extraordinary faculty of building centos on his foundation. Gentle reader, (if such there be) prithee turn to App. page 89.

There is great mawkishness throughout in the style of our author: he has neither the vigour or sweetness of Livy and Humé; the solidity or precision of Thucydides and Robertson; nor the antithesis of Tacitus and Gibbon. His characters are on the plan of Anianus Marcellinus, and his politics as confused as those of Procopius. The character of Savonarola, in page 278, is very ill drawn up. The historian who tells the story about the 'cardinal and the rain,' and the 'pope with the white hands,' might have indulged his trifling, from Pico of Mirandola, who gives us a long list of his saint's miracles *after his death*. We will vary the tedium of our critique by a laughable instance or two from the scarce little volume we before mentioned.

A convent of young nuns had been terribly plagued by certain devils; but Savonarola, good man, had laid them all. When, however, Savonarola died, the devils peeped out again, and sorely vexed these religious damsels. Relics were applied in vain: till by a lucky thought a bit of the dead man's finger was tied to the neck of an afflicted nun. The devil of course screamed out, and vanished with a strong smell of brimstone. Vit. Fr. Hier. Sav. p. 172.—It happened to the same young ladies that on a certain day all their wine turned sour (which was a sad accident, says the simple Pico). By no very honest decision of the nuns, it was to be sold; till one of them, by a singular effort of *faith* (we are at a loss to conceive how), and by putting the saint's relics to the cock of the barrel, restored it in a moment, so that from the lady abbess to the youngest novice it was declared to be '*gustu optimum, et salubre.*' A sadler was cured of a rupture, and a lady brought to bed, by merely thinking on the saint. But to proceed.

P. 276. Charles VIII. of France is simply said to have died of the apoplexy—we suppose, from the words of Guicciardini, '*detto da fisici apoplexia;*' the accident, however, which caused this apoplexy, if such it was, should have been mentioned.

In page 282, we are greeted with a sonnet, in the manner of Mrs. Ratcliffe, in the middle of the history. What if Gibbon had versified in the middle of his text the '*Ergo agite inter vos,*' &c. of Galerius?

The character of Alexander VI. is wretchedly performed; but the strangest of all Mr. R.'s ideas has been the whitewashing the character of that infamous woman, Lucretia

Borgia, in a long dissertation at the end of the first volume, Horace Walpole surely never dreamt of such an imitator. We must consider it a severe satire on his 'Historic Doubts &c. on King Richard III.'

'To the present day Lucretia is, for the most part, only known as the incestuous daughter of Alexander VI. the prostitute, in common, of her father and of her two brothers; one of whom is supposed to have assassinated the other from jealousy of superior pretensions to her favour.' VOL. I. P. I. DISSERT.

This lady is Mr. Roscoe's client; and he advocates her cause, with all the quibbles of his profession. The sentence we have just noted seems to be rather unpromising. Mr. R. has not only to combat the traditionary authority of the times, but the seeming testimony of Guicciardini to the most enormous of her crimes. Henry Stephens, Gibbon, and other writers, have implicitly credited these detestable imputations. It is one of the great disadvantages we feel in criticising this work, that the obscenities of it prevent us from quotation: and in this instance we must beg to excuse ourselves from inserting the whole of p. 11, and the note (c), which, we think, from the common deductions of bad principle in mankind, would authorize us to suspect extreme turpitude in Lucretia. The whole of this flimsy Dissertation, as it calls itself, had been more honoured in the breach than the observance: and to add to this farrago of nonsense, we are informed that when the fire was burnt out in Lucretia—why—then it blazed no more, and 'she became severely rigid in religious duties.' Certainly. In the true manner of a melancholy devotee, whose youth has been unatoned by any virtue.

We have, however, an argument to offer in favour of Lucretia's purity, far more strong than any adduced by her apologist. If her face was like the ugly representation of it given in the medallion subjoined to the Dissertation, without fear of violence, she might have requested of her father,

Ἄσος μοι παρδενὴν αἰώνιον, ἅππα, φυλάσσειν. Call.

In page 16 of vol. II. Castiglione, an Italian freebooter, who in the times of rudeness was perhaps less rude than many of his associates, is styled the *Chesterfield* of his age!! The character of Julius, p. 152, in contradiction to the brief and pithy character given of him by Guicciardini, is most miserably caricatured. 'Some people,' says Mr. R. 'may think he wore a long beard to gain respect'—which may, *with more probability*, be attributed to his impatient temper and incessant occupations, which left him no time for the

usual attentions to his person !' In plain English, the pope had not time to shave himself. We cannot doubt but that the infamous characters of Alexander VI. and Julius II. paved the way for the revolution in religion.

Appendix, lxx.\* contains a curious paper : but we must take this opportunity of protesting against the constant reference to the appendix at the bottom of the page. We naturally, in turning to the number, expect some state-paper, letter, or historical illustration. When, however, we have toiled to our resting place, we find nothing but an absurd unmetrical copy of Latin adulatory verses. Should an English historian insert in an appendix, the University '*Lectus et gratulationes*,' to bear on the character of any sovereign whose reign he had delineated, he would doubtless sleep in that obscurity, to which the present work, we think, is destined.

P. 211. Giulio de' Medici 'may be considered as the *regulating pendulum* of the great machine.' In the appendix to c. xii. are inserted some curious letters of the Medici to and from Rome, hitherto inedited, and we recommend them to the notice of the future historians of these times, as light may be reflected from them, even on the affairs of England. The book entitled the '*Ligue de Cambray*,' appears throughout very unworthy of credit. A cautious historian would not willingly support an insulated fact, much less a series of facts, on the indecisive testimony of an anonymous publication. There is the less excuse for it in this instance; as whole pages to the purpose may be confronted and extracted from contemporary writers.

Vol. III. p. 18. 'The French and Italian historians have agreed in considering the conduct of the pontiff on this occasion, as the result of artifice and disingenuousness, but they appear not sufficiently to have attended to the difficulties of his situation.' '*This occasion*' was merely treating underhand with their enemies against his allies the French ; and can be palliated by no writer of honest disquisition. The Italian authors even dared to censure the pope. There can be no stronger evidence of his wickedness.

As Mr. Roscoe has ushered in the circumstance with due pomp, we think it necessary to mention that A. D. 1515, A. Æt. 40, A. Pont. iii. 'Leo X. turned to the spot where

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\* *Cronica delle magnifiche et honorate pompe fatte in Roma per la Creazione et l'acoronatione di Papa Leone X. Pont. Opt. Max.* We have not room for extracts. The paper is well worth the perusal.

the remains of his father were deposited, and whilst he prostrated himself in the attitude of supplication, *he was observed by his attendants to shed tears.* Mr. Roscoe is in the right not to let slip any incident that can shew his hero in the character of tenderness. On another occasion, during the next year, those fountains of benevolence were dried against the exiled Duke of Urbino. Without the shadow of a pretext, Leo X. had basely despoiled him of his dominions: the sovereign, when deprived of his realms, sought the solace of religion, a solace to be administered by his bitterest enemy. He requested the pope 'that he would at least liberate him from his ecclesiastical censures; but Leo refused him even this consolation, although the duke intreated it "for the salvation of his soul." ' Now by a most artful conclusion, which we must expose, the blame would seem to be thrown from the tyrannical Leo on the unoffending duke. 'Thus the man who appears to have felt no remorse for the assassination of another, and that too a cardinal of the church, professed his anxiety in labouring under the displeasure of the pope.' It would be difficult to point out a passage fraught with more disingenuousness. Muratori gives us some idea of the proverbial falsehood of Leo, when he bluntly observes '*l'osservare la parole non fu mai contato fra le virtù di questo pontefice.*' In p. 104, we find that the pope resorted to the use of torture, for the purpose of obtaining information from a person who had relied on the express sanction of a safe-conduct. Voltaire and Mr. Roscoe are historians of a similar stamp. Voltaire tells us that Candid, although he had murdered, ravished, &c. 'had the mildest of all possible natures;' and Mr. Roscoe tells us that the crafty, bloody, lascivious pope 'had good dispositions!' And as if our common sense had not yet received sufficient insult, we are told in the course of a very few pages, '*that he seldom deviated from the well known lenity of his disposition.*' p. 132.

In the appendix, cxlvi. there is a very curious paper drawn up by Pico of Mirandula, on the vices of the clergy; it is addressed to Leo X. The contents of this chapter (xv.) promise us much entertaining disquisition; but in reality it is drawn up very indifferently; and with that coldness, which we are much less disposed to tolerate in a historian than partiality.

Among the Quixotic schemes of Leo, we quote his grand ideas (by which he intended, for his own purposes, to impose on others) when he was desirous to inflame Christendom for his individual interest.

'By this he proposed, that an immense sum of money should be



raised from the voluntary contributions of the European sovereigns, and a compulsory tax upon their subjects: that the Emperor of Germany should provide a numerous army, which uniting with large bodies of cavalry, to be furnished by the Hungarians and the Poles, should proceed down the Danube into Bosnia, and thence, through Thracia, towards Constantinople; that at the same time, the King of France with all his force, the armies of the Venetians, and other Italian states, and a powerful body of Swiss infantry, should assemble at the port of Brindisi on the Adriatic gulf, whence they might easily pass to Greece, which was still inhabited by great numbers of christians, impatient of the tyranny of the Turks; that the fleets of Spain, of Portugal, and of England, should meet at Carthage and its adjacent ports, whence two hundred vessels should be dispatched with Spanish soldiers to attack the Dardanelles, and join the allies in storming the Turkish capital. In the mean time the pope, who meant to take a personal part in the attempt, proposed to proceed from Ancona, accompanied by one hundred well armed vessels; so that the Turks being attacked both by land and by sea, with such immense numbers, a happy termination of the expedition might be speedily and confidently expected.

But allowing for a moment that Leo was in earnest (for he was very vain, and a very shallow politician), what possible advantages could England or Spain hope to experience from this conquest, if realized? Nay, on the contrary, they surely had to dread the aggrandizement of their rivals. The little subtilty of Italian politics is calculated only to act in the climate which engendered it; and has never been applied with energy or effect to the larger theatre of Europe.

We now bid adieu to Mr. R. as an historian; we have examined the fairest portion of his fame; though our strictures have necessarily been much more compressed than we could have wished. We repeat 'the fairest portion of his fame,' for, however deficient in fact, argument, and conclusion his historical notices may appear, they are comparatively luminous to the dark subject of his literary research, in which we shall now attempt to grope our way. When Mr. Roscoe starts forward as its champion, the literature of Italy must indeed be in a degraded state.

With every wish for impartial justice, we shall here give praise where praise is due; and that the more unsparingly, as we are convinced that, beyond this paragraph, we shall be unable for a moment to use the language of panegyric. We recommend therefore to the 'hop and skip' readers, who may be jumping about these four volumes, to cast their eyes to the narratives of the death of Piero de' Medici, and of 'the Duke of Gandia,' and 'the modes of the election of a pope;'

these points are treated with some felicity : they required no depth of thought or exertion. But we warn the said readers against ' the siege of Pisa,' against the ' virtues of Leo,' and against ' every character' in the work.

We shall proceed in our usual way to drudge through the *literature*, as it is misnomered, Greek, Latin, and Italian, in the same *disorder* as it is placed through these volumes ; and we are inclined to prophecy that Mr. R. will never sport an opinion in future on the merits of *metre*.

In the second chapter then we are promised a view of the ' state of literature in Rome.' Julius Pomponius Lætus, the commentator, had escaped the cruelties of Pope Paul II. : he escaped them, and in turn tormented the learned dead by his annotations. The classical world is not indebted to this editor for a single remark or conjecture worthy of preservation.

Without fear of contradiction, we assert that Mr. Roscoe has a very bad idea of Latin verse, e. g. (49.)

Barbara quæ fuerant regna, Latina fecit.

" It might have been a mistake of the printer"—Well, we will convince you by and bye.

It is supposed by the vulgar that the name of Leo X. has a direct and immediate connexion with the restoration of letters. This, however, is very far from the fact. The darkness which overshadowed literature had gradually dispersed during the whole of the century. Lorenzo de' Medici exercised a much greater share of ardent research and liberal patronage than his son Giovanni. The father appears to have been actuated by a real desire of knowledge : the son to have been urged by mere vanity in what he did, and to have permitted that vanity to be warped to hyperbolic encouragement by adulation, and to be degraded to low persecution by prejudice. In the age when every king had his fool, Leo had whole troops of pensioned fools in his palace and at his table : and we have instances in Mr. Roscoe's history which declare to the world, that while this *soi-disant* patron of letters amused himself with the vulgar buffoonery of his illiterate favourites, he suffered real genius and diligence to pine and starve in poverty and solitude. Before the time of Leo, literature was widely spread in the cities of Italy. Florence and Venice were the seat of the muses ; an academy had been instituted at Naples ; but at Rome there was scarcely an equal degree of illumination in the year 1490.

In page 53, Mr. R. feebly attempts a character of Pon-

tano ; and in a beautiful sweeping sentence at the close of it, he talks about ' the airy fabrics of schoolmen '—' *airy*' is rather a misnomer. In future, good reader, you will please to consider the countless folios of Dur Scotus and Thomas Aquinas, as '*airy fabrics*.' When we are introduced to Sannazaro, we find him engaged in filthy quarrels with Politiano: indeed it was the common custom among the barbarous scholars of this age, to live in a state of continued discord, and fretful invective. The French, Germans, and Dutch borrowed this illiberal mode of conduct from the Italians. We might amply illustrate this remark by the names of other commentators besides Scaliger, Burmann, De Paw, Duker, Schröder, and last, though not least, the petulant, cold, tasteless Hermann. We might exemplify it among our own countrymen in the vehement acrimony of Bentley, or the precipitate slippancy of Wakefield. If the learned reader should wish to pursue this subject farther, we refer him to the article Scioppius in Bayle.

In page 60, we meet with a beautiful metaphor again. Mr. R. tells us that ' the alternate recurrence of verse and prose ' is the '*hermaphrodite* of literature; equally deprived of masculine vigour and feminine grace.' Cariteus is the next scholar introduced to us. We shall settle this gentleman's claims by a quotation from his Poëms, ' characterized by a vigour of sentiment, and a genuine vein of poetry.'

- " Parle di me il *Pontan*, quel bel tesoro  
 " D'Apollo, e delle Aonide sorelle,  
 " Che con la lingua sparge un fiume d'oro.  
 " Depinto io son nel opre eterne e bella  
 " Del mio bel *Sonazar*, verò *Syncero*,  
 " Ch' allora io giugnero fin a le stelle."

*Cariteo, contra i malevoli.*

Alessandro de' Alessandri lived in these days, known to the scholar by his *Dies Geniales*, of which very different opinions have been entertained. All, however, agree, that the work of the Neapolitan advocate contains a fund of multifarious literature, and that it is less read than it deserves. The best edition of it (the *Variorum*) is scarce; and the biographical account, which is hastily drawn up before the preface, is not a whit preferable to the meagre notices of our historian. In the first chapter of the second book, Alessandro gives us an interesting account of the manner in which Sannazarius entertained him. In the tenth chapter of the third book is a very curious disquisition on the '*trulla*' of Juvenal. The plan of the work closely follows Aulus Gellius.

In a long list of good and bad writers (p. 72) we meet 'Pietro Summonte, *himself* an elegant writer.' 'John Gid-dish, *himself* a farmer.' *Tom Jones*, b. iv. c. 8. We love illustration by parallel passages. In this part of our Augean stable, we meet with a heap of dung very difficult of removal, in the form of long absurd notes: and Mr. R. while refining on the state of literature in Naples, disgusts us by his catalogue: at all events, he would have done better in the omission of these tedious notes, and the insertion of their matter in the text. At page 78, note (a), an obscure poet, one Fil-lenio Gallo, is introduced; and his trash is buried in the appendix, of which one short specimen will be sufficient.

——— Eccho al dextro lato

Venir Madonna mia : onde io mi volsi,

E tremebundo una parola sciolsi,

" Che fai tu qui ? "

Simple and interesting ! the only reason Mr. R. can give for the insertion of such nonsense, is, his having a MS. of these sonnets, hitherto inedited.

In the same page, we begin on the literature of Ferrara : and a contemporary writer says, that poets were as plentiful in the city, as frogs in the territory, of Ferrara :

——— nam tot Ferraria vates,

Quot ranas, tellus Ferrariensis, habet ;

where the reader will please to remark the elegant poetical license in the second syllable of 'Ferraria,' and 'Ferrariensis.' They were sorry scrubs, if they all wrote in this style. Shortly afterwards the celebrated Ariosto is noticed. Our praise need not be added to the meed of that wildly divine author : but 'as he applied himself to the cultivation of the Latin language,' and Mr. R. has deigned to supply us with only one extract, we will just *en passant* demonstrate the effects of that 'cultivation.'

Scin' verum quæso ? Scin tu Strozza ? eja age fare,

Major quam populi Strozza fides tua sit.

An noster fluvio miserè ? heu ! timeo omnia : at illa

Di prohibete, et eant irrita verba mea. Lud. Ar. Car. l. 1.

All this on the death of Marullus. Poor Marullus ! to be drowned in a river, and then cursed with such a dirge.

Ferrara, according to our author, 'may be considered the cradle of modern epic poetry;' to pursue the metaphor, we will gladly allow, that these epic writers were all babies : and among them Francesco Cieco was a very drivelling infant ;

for, notwithstanding what Zeno may say, we were more inclined, when we perused his poems, to agree with Crescimbeni, whose words are, (VOL. II. P. II. L. VI. P. 325. ed. Ven.) *i difetti specialmente dello stile, e della lingua, il rendono inferiore al Boiardo, che gli ando avanti, e nel tempo e nella bontà.* 'However,' continues the accurate and judicious Crescimbeni, 'he may boast that he opened a path to the great Ariosto, and was considered worthy of imitation by the incomparable Tasso.'

Codrus's verses might have been spared in the appendix (P. 102): surely the world will not lament that such verses as the following are scarce.

' Me quoque jussisti Sapientum vivere cætu  
Et meditabundo dicta notare statu' !!!

We have no great respect for Petrus Crinitus; nor do we think the notices of him by Tiraboschi 'peculiarly brief and unsatisfactory.' He has said full as much as the subject deserved: Mr. R. has said much more. He inserts, for instance, an ode of this poet's, which he styles 'beautiful and pathetic;' we must deny ourselves the pleasure of transcription, with the exception of two extracts to confirm the *taste* of our dilettante.

*Referre incolumem queunt.—  
Solvetur atro sanguine spiritus.*

We are aware, when we make these objections, that our province is not to review Crinitus; but we cannot permit a dictum of Mr. R. to occasion false taste. Chapter ii. concludes with an account of Aldus. But more interesting notices of that indefatigable humanist may be gleaned from bibliographical books: we particularly recommend our readers to a Treatise on Printing, by Palmer, wherein a full and entertaining narrative of Aldus is contained.

At p. 122, in an indecent Italian note, we are referred to the Rev. Mr. Shepherd's Life of Poggio—We took the hint; and on opening the clergyman's book, we found a passage more offensive to delicacy than the note of the *philosophe*. For reasons of similar reprobation, we are induced to keep silence on the note in p. 162. We must, however, remark on one silly and weak observation 'that a certain loathsome disorder is of royal origin: 'absurd, unauthenticated trash! De la Vigne accompanied Charles VIII. in a domestic situation in his expedition into Italy, and wrote a poem on it, entitled the *Vergier d'Honneur*: its prevailing characteristic is insipidity; which while Mr. R. allows, he crams his notes



and appendix with large portions of it. In the appendix is a curious inventory of Politian's books.

II. 21. We take the liberty of informing Mr. R. that he has made a gross mistake. 'Sanazzaro did not omit this opportunity of expressing his joy in his well known *hendecasyllabi*:'

'O Taure, præsens qui fugis periculum.'

So *hendecasyllabi* mean an Iambic of twelve feet. *Pulchrè, bene, recte.*

The 'pathetic' and 'beautiful' Crinitus is again quoted App. liv. and he sings thus sweetly :

*Prælatus, ut qui Marte potens acri.*

The ninth chapter ends with a curious letter from Bembo to Julius II. on the subject of short-hand writing, which Bembo renewed. This may be unknown to many of our readers ; as also, what was a strange fact in those times, the publication of a comedy by the Cardinal da Bibbiena. He followed the unclerical Bishop of Tricca, and was in return followed by Dr. Hoadly.

In the eleventh chapter we are again immersed in literature : in many instances throughout this chapter, Mr. R. like Voltaire, introduces scraps of his own translations. We have detected the metre of *supersædērē* thus used ; and in p. 233, is the line

'Musæ, &c. florent

'Cecropiis quondam veluti *florebant* Athenis.'

This is somewhat like Mr. Gifford's *diduces arenâ* in Juvenal.

In the hands of a learned and discriminating genius, the history of the revival of Greek literature, after the sack of Constantinople, would form an ample and interesting subject. It is supplied by translated letters and jejune observations in a very bungling manner by Mr. Roscoe, who evidently understands very little or nothing of Greek, and the *particular excellencies* of each of the scholiasts or fugitive Greeks—if it is allowable to classify them under such a term—which it would neither be difficult nor unentertaining to illustrate. We confess we felt a great mortification in this part of the work ; for although we were fully prepared to believe that Mr. R. had little or no knowledge of the dead languages, yet we hoped, from his laborious compilations elsewhere, that he would at least have consulted '*Hody de Græcis Illustribus*' more fully, and the numberless documents remaining of those times. But he has evidently avoided the

subject, and contented himself with translating, for our instruction, the elegy of Marcus Musurus to Leo, prefixed to the *Editio Princeps* of Plato, beautifully edited by Aldus. Mr. Roscoe probably translated this elegy from the Latin of Zanobio Acciajuoli; he certainly did not know that Dr. Foster of Eton had published it, and the famous critical opinions of D'Orville and Markland on it. Erasmus, in his 'Ciceronianus,' says of Musurus, that he was 'in carmine subobscurus et affectatus.' But it will be asked, why we conjecture that Mr. R. did not translate from the original? We will give a convincing reason. *Θεοτόκος*, with the accent on the penultimate, means 'the Holy Virgin,' but is falsely translated 'Christus' in the Latin of Acciajuoli. Mr. R. has not perceived the mistake, and has translated it 'Redeemer,' the Greek of which would have its accent on the antipenultimate *Θεοτόκος*. We advise Mr. R. to play no more with edged tools.

In recompense for this beautiful elegy, Leo presented Musurus to the archbishoprick of Malvasia in the Morea; but he hardly outlived his induction. We read in Dan. Heinsius (in *Præf. Græc. Ep.*) of a different epitaph from the one cited by Mr. Roscoe, viz.

Antonius Amiternus Marco Musuro Cretensi.  
Exactæ diligentiae grammatico  
Et raræ felicitatis poetæ, posuit.

But perhaps the verses might be inscribed beneath the prose; for really when there is such serious cause for severity, we are little disposed to cavil on trifles.

The introduction of Aldus's preface to Plato, serves to swell this volume. Mr. R. blunders very much in quotation from the ancient poets, by a degree of fatality, when he might have avoided such mistakes by the correctness of transcription. But his errors against metre induce us to believe that he quoted from *memory*, e. g. p. 252, '*sed ego non credulus illis.*' Our limits warn us, that we must compress what remains to be said, although we could easily fill a whole Review with our remarks. We had intended to say something on Reiske, Henry Stephens, and Favorinus; for we were surprized by meeting the two former in this work. It was in this time, that commentators and others latinized their names in a curious style: Favorinus was really called Varino; Carteromachus' real name was Forteguerra. We could adduce a thousand instances of such foolish grimace. In latter times, Casaubon called himself Hortibonus; De Thou, Thuanus; Madame Dacier, Anna Fabri, &c.; and

we will help Mr. R. to the appellation of Ignoramus. We close this chapter, and declare we have felt great disappointment in its perusal.

P. 154. As a sample of Mr. R.'s *translations*, we cite 'opulentissimis Crassis crassiores,' which is rendered 'who was richer than Crassus;' we should have thought the word *crassiores* would have led him to the construction. C. xvi. treats of Italian literature. After the mention of Bembo, Molza is introduced. He deserves to be more known; for on consulting Crescimbeni, we find that he says of him, *nobilissimo poeta*.—*Le muse Latine molto gli furono a cuore, come monstrono le sue opere che si leggono: mai assai piu cure gli furono le Toscani, alle quali donne molte rime, ed unite passate sono, nelle quali si portò con tanta nobiltà, leggiadria, e cultura, che meritamente acquisto il titolo d'illustre poeta.* The apologue from Ariosto should be quoted, had we room for it. Leo treated him very ill. This 'patron of the learned' compelled the poor poet, at his own expence, to receive the bull to preserve his works from piracy.

C. xvii. Now for a little Latin poetry!—To those, who have time for trifling, Sadoleti is not unworthy of perusal. Mr. R. tells us the work of Augurelli is not to be met with generally; as far as our individual knowledge of the book goes, we have seen several copies of it. But this has its effect. Because *it is scarce*, the long prosaic alchemic poem must be introduced in the appendix; was it worthy of preservation?

Fas erat—et mihi jam per te licuisse sit id nunc  
Concessum—

Ες κορινθίους. Such lines are worthy the genius and pen of Mr. R. in translation. Mr. R. prefers the elegies of Sanazaro to his Piscatory Eclogues. Both are beautiful: but if they will bear comparison, we should not hesitate to decide in favour of the latter. Mr. R. says, 'that of all the writers of Latin poetry at this period, Vida has been the most generally known beyond the limits of Italy.' We think that as Fracastorius merited, so he has received, more universal admiration; and, as if to overturn his own sentiments, we are here presented with some stupid lines of Vida, which are said to display '*true pathos*.' Among them we remark

Lugebant Davali; Davalum omnia respondebant.—  
Muneribusque, opibusque et honoribus insignitus.

Neither Navagero nor Flaminio were scholars of sufficient note to deserve the panegyrics bestowed on them by

our indiscriminating revivor. The latter fool thus addresses a friend :

‘ O dentatior et lupis et apris,  
Et setosior hirco olente, et idem  
Tamen deliciae novem dearum.’

And yet it is insinuated; p. 338, note (a), ‘ that Horace and Catullus might not have blushed to have owned his (Flaminio’s) compositions !’

We now come again to some elegant illustrations of Mr. R.’s metrical abilities. These verses he quotes as correct, nay, he frequently inserts remarks on their pathos, elegance, &c. Some of them, indeed, *may* be false prints; but all of them cannot be so.

In the verses of Posthumus, p. 81, App.

‘ Spaciosam extruit arcem.’  
82. ‘ —frondea tecta—  
—quot *lucus* urbis habet.’

There are above sixteen pages 4to of this trash, forty-four verses to a page: they are full of false quantities. We profess ourselves unable to construe the following verse. We print exactly from the original.

‘ Mox quoque dutius frustra cervam usque sequutus.

The following is elegant ;

‘ Læsit humum tandem, ac terræ sera procubuit sus,  
Una grunnitumque elidit, una animam.  
Quô nemus intonuit, *remugitque* recessus !’

and the following effusion, to express haste, like King Richard,

‘ A horse, a horse, my kingdom for a horse.’

‘ Irruit, exclamans ferte, Ricardus, opem :—  
Verte feram, verte huc tibi dico, Caballe, Caballe,  
Huc tibi dico eja O verte, Caballe, feram.—’

Query. Does *caballe* mean a cart-horse, or a proper name? If we consider the lines poetically, we shall be rather inclined to admire the *prosopopæia* of the cart-horse. Buonamini complains, that the edition of Posthumus’ poems was very rare, and with difficulty to be found. We could recommend the indefatigable Buonamini to search some where else for them than in a bookseller’s shop. This chapter concludes with the buffooneries of Leo X. and his *improvisatori*, which form a burlesque on literary inquiry; and they

some quotations are produced from a senseless poem of Arsilli, very badly rendered into English verse by Mr. Roscoe. He says, (p. 354,) 'This poem, as published in the Coryciana, consists of only 192 distichs; but Tiraboschi,' &c. Confound Tiraboschi!

Where ignorance is bliss,  
'Tis folly to be wise.

One or two samples from Mr. Arsilli will be sufficient:

'Elicere ingenia, Pieriamque manum.' v. 8.

'Castilionum annumerem quos inter? Martis acerbi.' p. 6.

'Blanda Vēnūsinae.' p. 7.

'Cārterōmāchūs artis.' p. 9.

*Ohe! jam satis est.* We shall therefore omit a critique on an Alcaic Ode, which is even more infamously unmetrical than the preceding. We trust we have proved Mr. Roscoe very inadequate in his selection of beauties, and estimation of talents; yet this gentleman writes upon that most delicate of subjects, 'the revival of literature.'

Impune ergo mihi recitaverit ille togatas?  
Hic elegos? impune diem consumpserit ingens  
Telephus? &c.

C. xx. We come to philosophy. Here we are worse off than in poetry. One single circumstance shall prove that Mr. R. is a better poet than a philosopher. Leo is supposed to have imbibed principles of Unitarianism. Whence are they derived?—From reading the works of Plato.—Of Plato?—Yes, of Plato.—Surely Mr. Roscoe never heard of Plato or his doctrines before; and we must inform him, that the tenets of Plato were wonderfully connected with the tenet of tritheism. This strange mistake is worthy the most severe exposure.

In the next chapter, the names of the *Custodi* of the Vatican library are saved from the wreck of oblivion: and the learned librarians Inghirami, Bervaldo, Acciajuoli, (the gentleman who led Mr. R. into the unfortunate scrape about *Θιωτότος*) and Aleandro. Now should any writer of some future age undertake to write 'the Age and Chancellorship of the Duke of Grafton at Cambridge,' in four quarto volumes, he will perhaps, without much difficulty, find some parallels to Flaminio and Navagero, and he will not fail to dedicate a long chapter to Mr. Maps and Mr. Nicholson, the 'distinguished *custodi* of the university library.



But our readers as well as ourselves must be tired of this tedious journey; we have found in it no pleasant retreat, no delightful prospect. In the straight road all was rough and uneasy; in the bye-ways all was error and deceit; we have indeed disentangled the sense of future readers from those bye-ways which typify the notes and appendix, lest

Falleret indepressus et irremeabilis error.

But we have still to pursue Mr. Roscoe in one gloomy tract, and to examine, as briefly as possible, the RELIGIOUS SENTIMENTS contained in these volumes.

In the delivery of these sentiments, the style of Gibbon has evidently been the model of Mr. Roscoe. Luckily for the world, and more especially for younger readers, the bareness and pertness of Mr. R.'s remarks betray themselves. It was Mr. Gibbon's object to throw odium on the primitive christians, by a minute investigation of their sects and feuds, and by a recurrence to the ridiculous stories propagated about them by profane writers or ecclesiastical censors. Candour, mis-named candour, is a powerful weapon in the hands of the deist; and it was by elevating the character of polytheism, by *candid narrative*, that the historian of the Roman empire hoped to overthrow the adamantine fabric of christian theology. The mildness, the unoffending and unoffended unity of pagan worship is particularly insisted on; and while the austerity and piety of the christians are defamed by the epithets of morose, stubborn, and ascetic, the *philosophy*, the uninstructed *morality* of the heathens is heightened by every encomium of example and deduction.

In a similar manner, Mr. Roscoe affects to hold the balance between the papists and the protestants; and as a mediator himself, he seems to stand aloof, good man, from all bias, from all prejudice. Our subject would lead us to much warmth; but we check ourselves!—We have, we own, a strong and a glorious prejudice, in what we consider the cause of our country, the cause of christianity. The cause of sarcastic deism fails in every other hand but that of Mr. Gibbon; there are few, we believe, very few, we hope, who would venture to mistate facts, and misquote authorities, in the shameless manner he has done. The author of the present work, if we have the least penetration, shews a splenetic disaffection to revealed religion, throughout the whole. He seems particularly discontented with Martin Luther; and anxiously endeavours to bring every fault of that great reformer before the scorn of the public, while he studiously conceals many of those noble motives by which he was ac-

tuated. Luther's letter to Leo is brought forward with the evident intention of throwing odium on the reformer; in us it excites admiration of the man, who was great and intrepid in all his undertakings. There can, indeed, be no doubt but that Luther was a very obstinate, and, from the genius of the times in which he lived, a very vulgar controversialist; but his virtues amply redeemed his foibles. Mr. R. very naturally insists on his weak points with detestable precision. We will extract one passage only from a thousand, where we think our remark holds good, and where the latent snake in the grass may be discovered.

' This proposition gave rise, however, to more deliberation, and occasioned greater difficulty in the sacred college than perhaps the pope had foreseen. Several of the cardinals suggested other titles, and it was for a long time debated, whether, instead of the appellation of Defender of the Faith, the sovereigns of England should not in all future times be denominated *the Apostolic, the Orthodox, the Faithful, or, the Angelic*. The proposition of the pope, who had been previously informed of the sentiments of Wolsey on this subject, at length, however, prevailed, and a bull was accordingly issued conferring this title on Henry and his posterity; a title retained by his successors to the present day, notwithstanding their separation from the Roman church; which has given occasion to some orthodox writers to remark, that the kings of this country should either maintain that course of conduct, in reward for which the distinction was conferred, or relinquish the title.' VOL. IV. P. 43.

We shall not after this be surprised at the flattery bestowed on the Socinians. Bonaparte tells us plainly, that Bohemia is 'the focus of sects and feuds,' and as such, is ripe for innovation. Mr. Roscoe's book is that Bohemia, from whence we should advise our friends a speedy emigration; it is indeed ripe for innovation, if it be regarded with favourable eyes.

We will conclude our strictures by addressing to Mr. Roscoe, in terms of the most serious regard, the words of Æschylus, which seem to us applicable to his tenets.

Τολμησον, ω ματαις, τολμησον ποτε

Προς τας παρεστας πιμνας ορθως φρονιν. Προμ. Διο. 1007.

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ART. VII.—*Observations on the Utility and Administration of Purgative Medicines in several Diseases.* By James Hamilton, M. D. Fellow of the Royal College of Physicians, &c. &c. &c. 8vo. pp. 320. 6s. Murray. 1805.

WHILE, in consequence of the introduction of a more

genuine and sound philosophy, a powerful light has been diffused over many other departments of science, it appears somewhat remarkable, that in medicine, a branch ultimately connected with our nearest interests, so few advances should have been hitherto made towards a degree of perfection of which it is evidently susceptible. Of the subjects which come under the important head of medical knowledge, no new classification has been attempted, which is to be considered as satisfactory in a practical point of view. The quality and order of the phenomena which court the attention of the most careless observer, seem to have been overlooked. Systems, which in the clouded state of the philosophical atmosphere, deservedly gained the ascendant over others palpably erroneous, are still suffered to maintain their influence, under all the accession of new and accumulated fact. The principles which they inculcated still continue to bias the great herd of practitioners, in opposition to the spontaneous and legitimate conclusions of their daily observation. The assistance of analogy has been rejected as too comprehensive or too trivial; and if, in particular diseases, improved modes of treatment have been adopted, others to which they are on every account nearly allied, are still suffered to pursue their usual and protracted course of pain and desolation.

The inconsistencies discernible in the treatment of various inflammatory diseases, are sufficient testimonies in favour of the validity of this assertion; and the absolute inertness (to say the least) of the practice usually directed against nervous, and what are called spasmodic diseases, together with the entire inefficacy of far the greater part of a class of medicines supposed to be peculiarly adapted to these very prevalent disorders, ought to be admitted as still more decisive evidences, that the treatment of the former and the employment of the latter have been pursued upon altogether mistaken principles. Under the sweating regimen, acute rheumatism is still lengthened out to treble its necessary duration; while epilepsy, chorea, tetanus, hysteria, and numberless modifications of these disorders still refuse to yield to the various antispasmodics which are daily administered, not without full confidence of success. These, indeed, are very few among the many instances which might be adduced, without prejudice and without exaggeration, in proof of the obscurity which still prevails in this interesting department of human speculation.

But while we regret the want of a general arrangement, and attach, in no small degree, the blame of indifference and neglect to those who, from their situation as public instruc-

tors, and the leisure which is thus allowed for the performance of their duty, seem more particularly called upon to correct the errors and modify the decisions of their predecessors, we cannot deny, that, in some instances, a perception of the truth has had a most beneficial effect upon the conduct of individual practitioners. As, however, such amendments have been more frequently the consequence of accident, than the result of a regular investigation, they have generally not been pursued beyond the original and immediate subject of their operation. In many instances, likewise, from a misconception of their true theory, having been unsuccessfully applied to conditions of a supposed analogous nature, they have been rejected altogether, as insufficient or prejudicial. In their limited application, however, much benefit cannot but have resulted to mankind, and benevolence leads us to rejoice, that the sum of human suffering has been so far diminished, and that the intelligence and leisure of others may, by the same means, be directed to a wider range of inquiry and to more authorized and important inferences. To those, who have endeavoured to rescue the science of medicine from the opprobrium which may on some accounts be attached to it, the greatest commendation is due. Among the latest of these stands the modest and enlightened Heberden. Uninfluenced by the weight of great names to countenance modes of practice which observation had taught him to reject, this eminent physician traced out in many subjects, an original line which he wanted not resolution to pursue. Diffident, however, of his own sagacity, and not confiding altogether in the accuracy of his own perceptions, he recommended rather to the examination of others, than to their blind obedience, the laws which his experience seemed to have established as correct. So that without assuming the authority of a teacher, and not resigning the influence of superior abilities, he was successful in gaining the first step in the difficult way of truth, by securing the sympathy and thus engaging the attention of mankind. Much benefit has resulted from his exertions, and if many who have proceeded upon the same principles to the same practice, may be disposed to depreciate the character of his merits from supposed want of originality, it must be remembered that good intentions, without the accompaniment of good offices, are of little avail; and that he who proves himself most extensively serviceable to mankind, will deserve all the fame and the applause which mankind have it in their power to bestow.

We recommend the work (to an analysis of which these

observations serve as a prelude) to the attention of our readers, both as endeavouring to supply a link which seemed to be deficient in the history of diseases and practice, and as proceeding upon those genuine principles of inquiry which we so much wish to see extended through every department of medicine. Of this work we may say, as of Dr. Heberden's, that if not perfectly original in its subjects, it is so original in many of them as not to have been anticipated by any publication; so that while we assert that the most valuable part of this practice is familiar to some individuals of discernment, and that, in many respects, its principles are not understood, or not extended in their application as far as they have been carried by others, we allow it to have the great merit of recommending and illustrating a practice highly beneficial and hitherto almost unknown. It has also this considerable value, that from the situation of its author, (as senior physician to the Royal Infirmary and several other hospitals at Edinburgh) the utmost confidence is due to the statements given as to the results and conduct of the practice here recommended.

It is the author's intention to shew that the use of purgative medicines may be carried to a much further extent than has been commonly imagined, and that they may be used not only with safety, but with evident and decided advantage in some diseases of which costiveness may be considered as the cause, or in which it is a leading and permanent symptom. The diseases in which his present experience enables him to recommend them, are typhus, scarlatina, marasmus, chorea, chlorosis, hæmatemesis, hysteria, and some other chronic diseases. We shall give the substance of Dr. Hamilton's inquiries upon these subjects in general, and select for our readers' notice, some of the particular points on which his sentiments most essentially differ from the received opinions of other writers.

The general object of this practice, being the same in all diseases, will be best explained in our author's own words on the subject of typhus. p. 21.

'The object to be attained is the complete and regular evacuation of the offensive feculent matter collected in the bowels in the course of fever. Within this limit, the practice is safe and salutary. Of this I am assured, that I have had much satisfaction in the prosecution of it; and have not in a single instance, had occasion to regret any injury or bad consequence proceeding from it. For I am not an advocate for its being carried to the length of exciting unusual secretion into the cavity of the intestines, or of procuring copious watery stools. Such indeed, while they are not requisite, might increase the debility so much and so justly dreaded.'



The result of a long and strict attention to the same subject appears to be a firm persuasion that the full and regular evacuation of the bowels relieves the oppression of the stomach, and mitigates the other symptoms of fever. Trusting to a purgative to ensure a regular alvine discharge, Dr. Hamilton has for several years almost entirely left off the practice of ordering emetics and clysters in fever; and we cannot help rejoicing to find him at least willing to depreciate the employment of wine in that disease. When he remarks that for several years past he has found wine much less necessary in fever than he formerly thought it was, he might, we believe, have safely added, that in many instances delirium and other dangerous symptoms have been aggravated by its use, and that in some of these cases a fatal termination has been the consequence of this aggravation of symptoms. We hope the time is not far distant when it shall be not only set aside as an unnecessary, but as a dangerous and at best uncertain remedy.

In answer to the chief objections which have arisen against the use of purgative medicines in scarlatina, Dr. Hamilton says,

‘I have never witnessed sinking and fainting, as mentioned by some authors, and so much dreaded by them; neither have I observed revulsion from the surface of the body, and consequent premature fading, or in common language, striking in of the efflorescence, from the exhibition of purgatives. Accordingly, in treating scarlatina, I have confided much in the use of purgative medicines; and no variety of the disease, as occurring in different epidemics, or in the course of the same epidemic, has hitherto prevented me from following out this practice to the extent which I have found necessary.’

And p. 32;

‘While I have thus found, that purgative medicines mitigate the symptoms of scarlatina, I have also in general experienced them to afford the most certain means, either of preventing dropsical swellings and other subsequent derangements of health, or of removing them when formed. For this reason, I give purgatives, not only during the fever, but for some time after convalescence.’

The same objections against their use in Cynanche maligna, which he is disposed to consider as one and the same disease with scarlatina, are answered by the same arguments; and the safety and efficacy of the practice seem established by some facts adduced. Is it not possible that the vaunted effects of muriatic acid in typhus, scarlatina, and Cynanche maligna, and which have undoubtedly taken place in some

instances, have arisen from the purging invariably induced by the use of this medicine? To this circumstance, at least, we have generally been inclined to ascribe whatever good effects we have witnessed under its administration in these diseases.

Under the general title *Marasmus*, our author comprehends a variety of symptoms which affect the young of both sexes. These are

‘A sluggishness, lassitude on slight exertion, depravity and loss of appetite, wasting of the muscular flesh, fulness of the features and paleness of the countenance, swelling of the abdomen, an irregular and generally a costive state of the bowels, a change in the colour and odour of the feces, fetid breath, swelling of the upper lip, and itching of the nose. When these symptoms have continued for some time, they are followed by alternate paleness and flushing of the countenance, heat and dryness of the skin, feeble and quick pulse, thirst, fretfulness, increasing debility, and disturbed sleep, during which the patients grind or gnash their teeth, and are subject to involuntary starting, and twitching of different muscles.’ P. 48—9.

‘Instead of adopting the common opinion of its being occasioned by worms, I am more disposed to think, that a torpid state, or weakened action of the alimentary canal, is the immediate cause of the disease; whence proceed costiveness, distension of the bowels, and a peculiar irritation, the consequences of the remora of the feces. I have accordingly been long in the habit of employing purgative medicines for the cure of this *marasmus*; the object is, to remove indurated and fetid feces, the accumulation perhaps of months; and as this object is accomplishing, the gradual return of appetite and vigour mark the progress of recovery.’ P. 54.

On the subject of worms, Dr. H. very ably maintains an opinion (which we have long held) of their harmlessness, and of the inutility of anthelmintic medicines in any other view than as purgatives.

‘The opinion,’ he says, (p. 53,) ‘that worms exist, and exert a baneful influence in the intestines, has been so prevalent for ages, that a great many anthelmintic medicines, some peculiar to the nursery, others to the regular practitioner, have been mentioned and extolled. Most of them have had their partisans for the day, and have passed in succession through the ordeal of experience into oblivion. The utility of such anthelmintics as have been found to be most beneficial, has, in my opinion, been in proportion to the purgative powers which they possessed.’

We might add, in addition to these remarks, that the difficulty of ascertaining the presence of worms in the intestines, renders it a fortunate circumstance that no other mis-

chief arises from their existence than perhaps the inconvenience occasioned by the itching of the anus from ascarides. That their diagnosis is extremely fallacious, appears from the following facts; first, that worms exist in the intestines without any of the supposed symptoms; secondly, that the symptoms appear when no worms do exist; thirdly, the same symptoms arise from other known causes, and fourthly, are removed by remedies directed equally against other diseases. When we deny that worm medicines produce any other good effects than as purgatives, (though we allow that they do remove the supposed symptoms of worms,) and maintain that other diseases, as typhus, &c. are cured by the same remedies, nothing more, it is evident, can be inferred from their effect to the reality of any specific injury, from the presence of worms in the intestines, than could equally be applied to prove the existence of typhus in other diseases.

Some very important suggestions are offered to our consideration, on the connection which Dr. Hamilton supposes to exist between marasmus, hydrocephalus, and epilepsy, which latter diseases it in general either precedes or accompanies. The conjecture, he observes, merits the greater attention on this account, that the symptoms of hydrocephalus resemble those of confirmed marasmus, and have been removed by the diligent exhibition of purgative medicines. Nor does the opinion at all seem unwarranted, that whereas irritation of the body does produce epilepsy, the loaded intestine and the change produced in its contents, in the course of marasmus, may occasion the irritation in question. We cannot too strongly recommend these observations to the attention of all those to whom the care and superintendence of children may be entrusted.

Whoever has witnessed (and who has not witnessed?) the inefficacy of the ordinary mode of treating chorea, will feel the utmost satisfaction in acknowledging the benefits which Dr. H. has conferred on mankind, by recommending, in this very tedious and troublesome disorder, a practice no less contrasted with the former treatment by its simplicity, than by its evident good effects. He divides chorea into two stages, and observes that, in the first,

‘ While the intestines yet retain their sensibility, and before the accumulation of feces is great, gentle purgatives, repeated as occasion may require, will readily effect a cure, or rather prevent the full formation of the disease. In the confirmed stage more sedulous attention is necessary. Powerful purgatives must be given in successive doses, in such manner that the latter doses may support the effects of the former, till the movement and expulsion of the accumu-

lated matter are effected, when symptoms of returning health appear. Whoever undertakes the cure of chorea by purgative medicines, must be decided and firm to his purpose. The confidence which he assumes is necessary to carry home, to the friends of the patient, conviction of ultimate success. Their prejudices will otherwise throw insurmountable obstacles in the way. Half measures in instances of this kind, will prove unsuccessful; and were it not for perseverance in unloading the alimentary canal, the disease would be prolonged, and, recurring, would place the patient in danger, and thus bring into discredit a practice which promises certain safety.' p. 82.

'By this treatment (he adds), chorea is speedily cured, generally in ten days or a fortnight from the commencement of the course of purgative medicines.' p. 85.

Dr. Hamilton likewise refers to costiveness, the cause of those several complaints to which the young of both sexes are exposed about the age of puberty, and which in the female are commonly attended with irregular or suspended menstruation. To such complaints have been given the names of chlorosis leucophlegmatia, and cachexia, which he considers as synonymous.

'Costiveness (he observes) induces the feculent odour of the breath, disordered stomach, depraved appetite, and impaired digestion. These preclude a sufficient supply of nourishment, at a period of growth when it is most wanted: hence paleness, laxity, flaccidity, the nervous symptoms, wasting of the muscular flesh, languor, debility, the retention of the menses, and suspension of other excretions, serous effusions, dropsy, and death. Scarcely had I begun the exhibition of purgative medicines in chlorosis, when I had the satisfaction to find that the opinion which I had formed of them was well founded, and that they proved at once safe and quickly salutary.' p. 104.

In attributing this disease, and that variety of hæmatisis which attacks females from the age of eighteen to thirty, to costiveness, Dr. Hamilton supports the opinion that suppressed menstruation is an effect, and not a cause of the other co-existent complaints, an opinion which has already been maintained by another authority, and which our experience has hitherto confirmed.

'The menstrual flux, (says our author,) the most obvious of the uterine phenomena, has afforded a wide field for discussion. It is interwoven with the opinions we entertain of almost every disease to which the female sex is exposed. Its overflow, or its suppression, are the ready expounders of many symptoms; and the fruitful, though perhaps imaginary source of many diseases. I, for one, am inclined to think that too much has been imputed to the influence of

the menses, in circumstances of disease. In explaining these circumstances, we seem to have reasoned too much on a subject, that is but little understood. The interruption of the evacuation of the menses frequently takes place for a length of time, without prejudice to the health. May not this, therefore, be oftener the symptom or consequence, than the cause of the disease?

As the variety of hamatemesis, in which the use of purgative medicines is recommended, may be easily recognized by the circumstance that it attacks only females, and rarely appears sooner or later than the period above mentioned, it is unnecessary to give a detailed account of the symptoms; and with regard to the treatment, it appears that, as the strength of the patient labouring under this vomiting of blood is pretty entire, we need not dread full purging. This effect, Dr. Hamilton says, is not wanted; 'if we unload the bowels; we accomplish the cure.'

One of the most peculiar and striking applications of this practice is to hysteria; but this is so evidently derived from a part of the avowed practice of an eminent physician, that supposing Dr. Hamilton to be tolerably conversant with medical publications, we can, in this instance, allow him no praise for originality. It will readily occur to our readers that we allude in this place to the ingenious paper published in the third volume of the *Memoirs of the London Medical Society* (1792) by Dr. Parry. To us it is matter of considerable regret that the numberless professional engagements of this gentleman have so long prevented him from making public the results of his extensive experience and deep reflection. Under the theories which he has incidentally and casually supported, and which he is now, we believe, able to maintain to the full extent, many facts which occur in this, as well as in other works, will readily assume their proper places, and the agency of many remedies, whose effects are seen but not understood, will be explained upon principles new, simple, and authorized. It is, indeed, in consequence of the hopes we still entertain of one day being in possession of such a publication, that we have declined entering more at large upon several fruitful topics of disquisition presented by the work under consideration. To that gentleman we look for a complete exposition of opinions which belong more peculiarly to himself, both on account of their original conception and the multitude of data collected with a view towards their elucidation.

The medicines which Dr. H. has chiefly employed in the course of his practice, are calomel, calomel and jalap, compound powder of jalap, aloes, solutions of any mild neutral



salt, infusion of senna, and sometimes the two last mentioned medicines conjoined. He seems to give the preference to calomel, as the most useful and certain remedy in scarlatina, marasmus, and indeed in most other of the diseases on which he treats. Of the several combinations of these medicines, and mode of administering them, together with their effects, an account is given in a number of cases detailed at full length in an appendix of nearly two hundred pages.

We shall conclude our analysis of this work with some directions of a general nature, which demand our serious notice :

‘ I must again (says our author) solicit the reader’s attention to two circumstances of great importance, in the treatment of diseases by the use of purgative medicines. The first is the regular and accurate examination of every alvine evacuation. The second is the steady exhibition of the purgative medicine, so as to procure daily its full effect during the continuance of the disease, for which it is given. By the inspection we ascertain the nature of the alvine discharge ; a knowledge of which, together with a few other circumstances, enables us to form a probable conjecture with regard to the duration of the aliment, regulates the strength of each dose of the purgative, and determines the frequency of the repetition of it. Without this inspection, we *will* be constantly deceived, through the ignorance or inattention of our patients or of their attendants. By the second circumstance, the steady exhibition of the purgative medicines, we ensure the success of the practice, in the diseases under consideration. The puny and debilitated state of the sufferer may, on some occasions, excite alarm even in the breast of the practitioner ; and the caprice of his patient, and the whims of relatives, may throw obstacles in his way. But those he must disregard : for unless he can suppress his own improper feelings, and overcome the unreasonable objections of others, he had better not adopt measures which, to prove successful, must be conducted with decision and firmness. A contrary conduct will not avail ; but on the other hand, it will assuredly terminate in the vexation of the practitioner, the disappointment of the patient and relatives, and the discredit of that practice, which, from a conviction of its utility, it has been my wish and study to recommend. If some of the diseases of which I have treated be cured almost solely by the operation of purgatives ; and if this cure be effected more or less speedily, in proportion to the length of time that constipation and the changed nature of the feces have subsisted ; I am persuaded, that by preserving at all times the regular alvine evacuation, we *will* prevent the formation of those diseases altogether. If these expectations be not too sanguine, it is likely that, by these means, the marasmus and hæmatemesis of which I have spoken, and chorea, and chlorosis, will rarely, if ever, appear.’

As the object of this review is not to supersede the perusal of the work itself, but rather to point out for notice its general and distinguishing features, many circumstances are necessarily omitted, which will merit the attention of all such as may be inclined to lend their assistance towards the advancement of medical science, and the promotion of the happiness and interests of human nature.

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ART. VIII.—*Robinson's Essays on the Duties of Christianity.* (Concluded from p. 308.)

THE principal subjects of Mr. Robinson's last volume are Christian Obedience, Prayer, and the Sacraments. Having unfolded in the preceding part of the work, the substance of what the Divine Wisdom has seen fit to communicate in the scriptures, of man's state and nature, his relation to God as a creature, his liability to divine wrath as a sinner, and the stupendous plan for reconciling him to his offended Maker, which the covenant of redemption contains; the writer has devoted the remainder of his labours to a delineation of the conduct and obligations of those, who partake of the benefit of that covenant. In the difficult and dangerous task of defining the limits, and guarding the consequences of disputed doctrines, we have observed with pleasure the caution and judgment, the union of firmness and humility with which Mr. R. has conducted his remarks. We are now to accompany him in the investigation of that part of the christian system, which secures the interests of practical religion by an application of the principles before laid down. The practical tendency, indeed, of these doctrinal truths, has, from the nature and design of the work, been very distinctly noticed when their truth was demonstrated. Their influence is now to be exhibited as actually in operation, as enforcing the code of duty, and producing obedience to its commands. To the former part of the discussion the decorations of style are not appropriate. Close reasoning must supersede flowing periods; and reasoning itself, when applied to revelation, from the necessity of introducing the very words of scripture, can connect its conclusions only by repeated interruptions of the continuity of writing. The fear of abuse or misapprehension, induces successive terms of distinction and qualification, which fetter the exercise of the pen: dry method, and continual subdivisions are the consequence of those various points of view, in which each part of the subject successively lays claim to our attention. In some parts

also the author is embarrassed by an additional difficulty—the awful and mysterious obscurity of the divine nature, and agency. He may be unable to satisfy his readers, because the scriptures have limited his means of information; and human curiosity may be impatient at not being put in possession of that, which human instructors are forbidden to unfold. But when from the consideration of the Supreme Being, we are conducted to a view of his government upon earth, many of the difficulties of argumentation as well as of composition, are softened or removed. Revelation is heard with a more willing ear, and by a larger audience, when aiding and enforcing the dictates of natural conscience: doubt, mistrust, and misapprehension have little employment here, and the period need not be broken nor the reasoning interrupted for their removal. All who may be fairly supposed to possess ‘*mentem sanam in corpore sano*,’ agree in the obligation and expedience of the moral law; and the view here afforded of the sanctions and motives on which it ought to be practised, will, it is hoped, induce many to a thorough revisal and reform of their principles, who have hitherto acknowledged its authority to a very inadequate extent, and upon very insufficient grounds. Even those who obstinately contend against the necessity of any other inducement to morality, than what the practice itself affords, will here, as the author himself suggests, find the moral system so enlarged and refined by the injunctions of scripture, as to detect the insufficiency of their scheme, and the questionable nature of those motives which have determined its limits. The opportunity, which this stage of the work affords for allowing his pen greater freedom, has not been neglected by Mr. Robinson: his expostulations are forcible and pathetic, his exhortations animated and eloquent. The volume commences with general reflections on keeping the commandments. The laws of the two tables are enjoined as binding upon us from the unchangeably righteous character of God, and from the confirmation of the Mosaic precepts by the express declarations of our Lord himself. The important consequences of obedience are severally noticed in the promotion of those graces, which constitute the evidence and ornament of the christian profession, as well as the pledge of regularity, and usefulness in society. The commandments are then successively analyzed, and expounded: the particulars expressed, or implied in each precept, are carefully unfolded; and the several kinds of transgression or omission so clearly pointed out, that scarcely a subterfuge is suffered to escape without detection and reproof. The practice

inculcated, or reprehended, is traced to the disposition of mind in which it originated; and that spiritual and extensive meaning of the law is insisted on, which is explicitly declared in the New Testament. The following observations on the first commandment are important, and well introduced :

‘ In the first of these precepts Jehovah forbids us to give to another that reverence, love, and service, which are due to Him alone. Herein, then, he claims our supreme affections, on the ground of his own unrivalled excellence and authority, and of the benefits he has bestowed ;—for what he is in himself, and what he hath done for us. This stands in the front, as a barrier to protect the rest, to prevent the least violation or contempt of his law ; and, if regarded, it will secure the observance of the whole decalogue. The precept requires the performance of certain positive duties, while it prohibits the alienation of the heart from God.’ VOL. III. P. 19.

On the observance of the sabbath, Mr. R. is countenanced by Grotius in stating, that the pagan world generally divided their time into periods of seven days, and that the seventh was usually allotted to religious solemnity. But as the position may be thought questionable, the authority should have been given.

Some other instances might also be adduced of similar omission. What may be reasonably doubted or is not generally known, should not rest upon mere assertion. But we have more decided objection to that part of the evidence of the observance of the sabbath from the beginning of time, which is endeavoured, at pp. 80 and 81, to be deduced from Exodus xvi. 23, and from the expression ‘ Remember the seventh day to keep it holy.’ In Exodus xvi. 23, ‘ This is that which the Lord hath said,’ seems not to apply to what immediately follows, ‘ to-morrow is the rest,’ &c. but to the individual circumstance of regard to be paid to the sabbath in the article of gathering manna. ‘ Remember the seventh day,’ means surely, ‘ take notice of,’ ‘ pay particular attention to the seventh day above other days, to keep it holy,’ not ‘ recollect it as an ancient institution.’ Or if the expression has any force of this kind, it is to be discovered principally by the borrowed light of Gen. ii. 2, 3, cited in the preceding page, the unassisted testimony of which goes nearly as far towards proving the fact both of its institution and actual observance : for why should it be sanctified but in order that man should keep it holy ?

In the 67th essay, the laws of the second table are introduced by reflections which do credit to the author’s piety, and good sense.

‘In delineating the character of the Christian, as renewed by divine grace, we have described him as paying respect to all the commandments of God. He is therefore, according to the first table, habitually devout, a godly man, one who reverences the authority of Jehovah, who admires his perfections, trusts in his promises, yields himself up to his disposal, delights in his service, in all his plans consults His will, and aims to promote His glory. We have now to inquire, according to the second table of the law, what are his tempers and conduct with regard to his fellow-creatures. He is called to the discharge of many social and relative duties. These are important and indispensably necessary, required, not more by the injunctions delivered from mount Sinai, than by our gracious Redeemer in the gospel. They are not superseded by any acts of devotion, any zeal for doctrinal truth, or even any high attainments in godliness; but they must ever accompany the knowledge and love of God, they best evince the sincerity of a religious profession, and are among the brightest ornaments of the Christian.’ VOL. III. P. 110.

The view of the fifth commandment, which is given in four essays, is a very masterly exposition. We select the following address to parents, as highly interesting and important: it exhibits tender concern and lively sympathy, as well as clear and mature reflection.

‘Your principal concern should be the care of their immortal souls. These are of the highest value; and therefore their happiness and salvation should be your principal object; and the neglect of them would involve you in the deepest guilt. You may be anxious and diligent for their subsistence and advancement in the world; and so far you may be approved and admired as good and kind parents. But while the short span of their present existence occupies so much of your thought and labour, is it a matter not worth regarding, where and how they will exist for ever? Their souls are committed to your trust, and you are required to train them up with a view to their future and everlasting state. What account can you give of this sacred deposit? They may not live to enjoy the fruits of your industry: you may survive the strongest, the healthiest, and the loveliest of them. Could you follow them to the grave with a quiet conscience, or take leave of them on your own death-bed with comfort, persuaded that they have learnt from your lips, and seen in your lives, what true religion is? How tremendous would be the apprehension, in the solemn moment of separation, that they will witness against you at the bar of God! You cannot indeed command a blessing upon them: you cannot renew their hearts in holiness: but attend to what is your obvious and necessary duty; steadily persevere in the arduous task, depending entirely on divine grace: and “your labour shall not be in vain in the Lord.”

‘Various are the means to be used in this great work: the following may be reckoned among the most important; instruction, correction, example, and prayer.’ VOL. III. P. 131.



These particulars are then considered separately, but our limits will not admit of so copious an insertion. We think, however, that no parent who has the opportunity of perusing them, can innocently neglect it.

The explanation of the tenth commandment as influencing the spirit of our obedience to the rest of the law, deserves the serious consideration of those who are contented with the appearance of religion.

'The tenth commandment is virtually included in the five which precede it; for they also condemn the intention, as well as the actual commission, of evil. But since the ignorance or perverseness of many might consider them as having reference only to external conduct, it was a gracious condescension of our God to guard against such a conclusion by a separate precept, which shews that the secret sins of the heart are equally offensive to his purity, and obnoxious to his justice. Men are disposed to overlook their inward tempers and desires, and because of their regularity, and freedom from gross wickedness, to flatter themselves that they have kept the law and fulfilled their duty. But the close of the decalogue is admirably calculated to prevent or correct so dangerous a mistake, and, if devoutly studied, to excite a strong conviction of guilt.' VOL. III. P. 251.

The arrangement of the church catechism is followed, in the introduction of the duty of prayer for grace to keep the commandments, after the enumeration of their claims to our obedience, and our own inability to answer those claims. The following observations on prayer, though ill suited to the taste of superficial reasoners in morality, will be approved by those who make the Bible the director of their philosophy.

'While we approve of obedience to the law, we should confess our inability to perform it. There is a presumptuous eagerness, even to do good, which ought to be repressed. Many persons, when exhorted to duty, and convinced of its importance, push forward to the work with a rashness that forebodes a disappointment. They are not aware of the difficulties they will meet with: through pride of heart and ignorance of themselves, they ask no aid, but arrogantly depend upon their own resolutions and exertions. The consequences are very injurious. Their plans are broken, their efforts fail, their ardour abates, and after repeated ineffectual trials, if not better instructed, they sink down in despondency. It is expedient, therefore, that you be aware of the real state of the case. We ask, Are you possessed of a sufficiency of strength? Or is there not rather a weakness on your part, which will subject you to dangers and to failures? Examine well your resources, and what your undertaking may require. The caution of our catechism is most admirably adapted to check such temerity. "My good child, know this, that

thou art not able to do these things of thyself, nor to walk in the commandments of God, and to serve him; without his special grace." VOL. III. P. 270.

These general reflections lead naturally to the Lord's Prayer, which Mr. R. is clearly of opinion was intended not only as a model to direct us in framing our petitions, but as a form to make use of, from the expression, 'When ye pray, say,' &c. and he particularly remarks the impropriety of the suggestion that it was intended for the use of the disciples only during their master's continuance with them: a suggestion which is not justified by its exclusive application to their circumstances at that time, either in its general tenor, or any of its particular petitions. We extract the following judicious remarks on the time to be allotted to religious exercises.

'Pious persons, whose hearts glow with love to God and delight in his service, may lament that their secular affairs leave them so little leisure for religious duties. If, however, they properly improve their vacant hours, arrange their various concerns with prudence, and pursue their worldly callings with a spiritual mind, they should not be discouraged. He, who commanded you to pray for your "daily bread," cannot be displeased with your labouring for it, in a dependence on his blessing. Even in your common avocations you may serve the Lord Christ: and if you profess a serious regard to Him, there is a stronger necessity for you to be attentive, and punctual, and assiduous in all your occupations and transactions, "that the name of God and his doctrine be not blasphemed." If on such principles you are compelled to relinquish some opportunities, which you would gladly embrace for devotional purposes, you will suffer no loss: the presence and the gracious communications of your God, even in the midst of much hurry and fatigue, will preserve your souls from declension, and render them prosperous and happy.' VOL. III. P. 343.

We are now approaching the last exercise of our duty on Mr. Robinson's performance, to sum up the evidence and pronounce our judgment. If in the course of our examination we have hesitated to admit some of the texts adduced in support of the most important doctrines, we are eager to enter our protest against any misinterpretation of our remarks. Our zeal for the doctrines of the Trinity, the divine nature of Christ, and of the Holy Ghost; our conviction of their truth, and their fundamental importance, are the motives which led us to a scrupulous investigation of the texts employed to substantiate them. Some

few, we think, do not apply, or only partially and remotely :\* the generality would probably be productive of more decided conviction in the minds of the readers, if the distinction had been carefully noted between those which are directly applicable, and those which are only collaterally so ; between those of which the application appears in express words, and those which are applied by inference, however positive and undeniable. In establishing the divinity of the second and third persons of the Holy Trinity, we should also distinguish † between those texts in which God the Father is spoken of, and those which confer the same names, attributes, and offices on Christ and the Holy Spirit, and by so doing, prove that the ' whole three persons are co-eternal together and co-equal.' We have already expressed our approbation of the salutary and practical tendency of the *Strictures on Justification*. The same praise is due to the *Essay on 'Salvation by Grace alone,'* and to that on the 'Completion of Sanctification.' In these two essays the question of final perseverance is reduced to a practical and unexceptionable form. Agreeably to a remark occurring in some other part of the work, and in conformity with the 17th article, the author has stated that the counsel of God respecting the final state of individuals, is secret to us : that all reliance on the doctrine of election, except it be accompanied by the proofs of sanctification, is delusive, blasphemous, and ruinous : and that the only satisfactory ground upon which we can entertain a comfortable hope of our own state, or of that of others, is an appeal to the fruits of the Spirit exhibited in a holy life. We presume we speak Mr. R.'s sentiments when we say, that the perseverance intended is the unbroken chain of a consistent conduct, in which we are supported by divine grace. The links of this chain are humble, earnest endeavours after christian perfection, and repentance for failures, omissions, and deviations ; but systematic, habitual, self-satisfied sin can never form any part of it. Such a view of the doctrine is given by those assertions of scripture, which should always be contemplated together : 'The Lord knoweth them that are his ;' and 'let every one that nameth the name of Christ depart from iniquity :' and it is the representation afforded of it in the concluding clause

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\* At page 136, John x. 30, is applied to the three persons of the Trinity, though it does in the original apply only to the Father and the Son : this is likely to mislead.

† There are some other parts of the work in which this distinction seems not sufficiently preserved.

of the 17th article. The two last-mentioned essays, taken together, give a true and consistent account of the work of sanctification, by which we are prepared for the happiness of eternity, and direct our attention to God as the author and finisher of it. The falls of persons eminently holy have, we believe, been elsewhere compared to cases of suspended animation, where life may indeed exist, but where its powers are not exercised, nor have the by-standers, and still less has the individual himself, any evidence of its existence. Yet humanity and natural affection dictate a hope in the one case similar to that which christian charity leads us to entertain in the other. With respect to the question on the saving efficacy of baptism, Mr. R. declares his dissent to its universality; he strenuously and ably defends the practice of the church respecting this rite, as the appointed mean of grace, the laver of regeneration. His reasoning is influenced by a due regard to the respective importance of the outward visible sign, and the inward spiritual grace. But setting aside all that forms the subject of controversy, his title to praise is large and unquestionable. The general and prevailing subjects of his observations are truths, the authority and importance of which are indisputable, and universal among those who hold the truth in sincerity. If it be asked why in a work professedly practical, and in which the character of a disputant is formally renounced, subjects of controversial discussion have been at all introduced, the question can proceed only from those who are totally ignorant of human nature, and of the first principles of moral and intellectual knowledge. 'Why all this stir,' say they, 'about unintelligible doctrines? let us lay them aside and confine ourselves to practice.' The absurdity of such an idea might seem a truism, and the notice of it unnecessary, were it not obvious that its folly is almost equalled by its frequency, and by the obstinacy with which it is maintained. It should be remembered that religion acts upon us by arguments addressed to the understanding, and by motives proposed to the affections: its operation, though upon much higher and better principles, is in a certain degree similar to that which influences our conduct in human affairs. In the progress of the christian race we are led, as in the path of life, by hope and fear, desire and aversion; by reason, by experience, by persuasion, by conviction. All our faculties, though under a divine guidance, are invigorated, not tied, prest; they are not annihilated, but directed to their proper end and purpose. Religious principles of action are as necessary to the attainment of the ends which religion has in view, as a

ciples and motives merely human, for arriving at success in secular pursuits. Apply the objection to the purposes of life and worldly occurrences, the absurdity will not be greater, it will only be more obvious. He that runs must be determined by the laws of the course, and by such a knowledge of the work he has in hand, at once distinct, particular, and comprehensive, as shall enable him so to act that all his efforts may concur to the attainment of his purpose.

Mr. R.'s judgment and moderation in the statement of those doctrines, which have been the subject of revived controversy for some years past, affords an example which we shall be very happy to see imitated by the disputants on both sides. Such a spirit generally diffused among the combatants, would tend to heal their divisions by a mutual sacrifice of unnecessary differences, as well as by a guarded statement of those doctrines which are liable to abuse. Thus we might differ without dividing, where it is lawful to differ; and all obstructions to charity would be removed between those who are really in earnest about essentials. On the points in debate, the tendency of his observations is to create union; and he has ably endeavoured to rescue those doctrines in which all are agreed, from the indifference with which we too generally listen to acknowledged truths. His discrimination as a divine is joined to an animated and earnest execution of his office as a parish priest. His work shews that he has watched over his flock with pastoral care and fidelity, and that in the discharge of his duty he has acquired that experience, by which he is enabled 'rightly to divide the word,' and to recommend those 'doctrines that are according to godliness.' His acquaintance with other branches of knowledge beside the topics of divinity, appears from his avoiding that exclusively technical manner which is frequently objected to divines. He is not afraid of the subordinate use of familiar illustration, for the purpose of religious instruction; and he lays hold by popular statements on general attention. A rigid adherence to an opposite method, has not improbably led some men to reject all true religion as incompatible with the pursuits and engagements of life. To serious persons of all descriptions these volumes will be highly acceptable. To students in divinity they present a comprehensive series of subjects for instruction, and a method of treating them likely to be generally understood. We close our observations on Mr. Robinson's work with hearty wishes for the success of his labours.



ART. IX.—*Familiar Letters from Italy to a Friend in England.* By Peter Beckford, Esq. 2 Vols. 8vo. 18s. Hatchard. 1805.

MANY of these Letters were written in the year 1787, before the invasion of Italy by the French. The author expresses an apprehension in his preface, that the changes which have happened since that time may, in some measure, render this publication useless. On the contrary, we conceive that descriptions, which present a lively picture of manners, customs, and things, under features of circumstance that can never again exist, are therefore more valuable and interesting.

Our traveller is to be classed among the *παν άγιντες*, among those fortunate men who can ‘do all things with facility;’ among those, who are in possession of a talisman, which, like the peg in the head of the flying horse of fairy-tale renown, wafts them over seas, rough roads, and mountains, with rapidity and ease:—he enjoys the power of *drawing upon his banker*. Before this power all difficulties vanish, damp clothes soon become dry, cold rooms become warm, a banquet is presently furnished in the midst of a desert, giants are converted into dwarfs, that is, surly landlords are turned into obsequious humble servants, doors open almost of their own accord, and local distance is but a name. The possession of this power is not in itself a merit, but as it is too often abused for all the capricious purposes of whim and fastidiousness, we must give due praise to him who employs it decently and with good humour, for the sake of making himself and those about him comfortable and satisfied. A good appetite gives a relish, which the choicest viands cannot produce; and a light heart with a thin pair of *shoes* (we fear that we do not quote the adage correctly), often goes through the world with more enjoyment than *he* ever knows, who rolls on the easy springs of a swift-drawn carriage: but he, who commanding the gifts of fortune, knows how to reap cheerful pleasure from them, may truly be styled an object of envy.

The writer of these Letters does not pretend to criticise what he does not understand; but to amuse, if the reader is willing to be amused, and ‘to inform, if he can.’ With a pleasant humour, which never forsakes him through both volumes, he professes that if ‘his Letters should afford a transitory amusement to his friend, he shall think the time taken in writing them better employed than in sauntering

to a coffee-house, or standing upon a bridge, and spitting into the stream that runs beneath.'

As it is impossible to convey so accurate an idea of a person's manner by description as by an introduction into his company, we shall present our readers with an extract from his second letter, which is a specimen of the temper which pervades the whole work :

'Useful as I have been taught to consider travelling, I am surprized to hear it represented as prejudicial to morality. Do you think it more so than a fashionable London life? What vices is a young man likely to contract abroad, that he cannot find at home ; and I beg leave to ask, if he cannot injure his health, and ruin his fortune as effectually in London, as in any other part of the world? They are much mistaken who think he is to be taught foppery in France, drinking in Germany, gallantry in Italy, or gambling any where. It is true, many travel too young ; were they better acquainted with their own laws, customs, and manners, they would receive greater advantage in comparing them with those of other countries. Cicero was near thirty when he travelled into Greece, at which age it is probable he was perfectly acquainted with Rome, and had already laid the foundation of that knowledge which rendered him so famous afterwards.—Other examples are not wanting :—Lycurgus and Peter the Great, men of exalted genius, to whom their country owed all its splendour, were travellers before they were legislators. I have seen many of my countrymen inquisitive from routine after every trifle on the continent, and less acquainted with the curiosities of London than an Italian, who could tell them even more of Westminster Abbey, the Tower, Saint Paul's, and the Monument, than they knew before.—*Apropos* to the latter :—You probably have never heard that a preacher of that time exclaiming against intemperance, declared the fire of London to have been evidently a judgment on the *gluttony* of the citizens, since it began in *Pudding-lane*, and ended in *Pye-corner*.'

'Before you set out on your journey, you will of course provide every thing necessary ; you should at the same time consider what is, and what is not necessary. Gray says : "*Eme quodcunque emendum est* ; not only pictures, medals, gems, drawings, &c. but clothes, stockings, shoes, handkerchiefs, little moveables, every thing you may want all your life long." This would be better advice from Gray the *cutler*, than Gray the poet. I am now as studious to lessen incumbrances, as I once was to increase them ; and instead of loading myself with clothes, &c. that I do not want, readily give away all that I can do without ; and may expect to become an excellent traveller by the time I leave off travelling.' VOL. I. P. 10.

Our traveller was introduced to Voltaire and to Rousseau. Of his introduction to the latter he gives the following account :

‘ Rousseau, not less famous for his misfortunes than his talents, persecuted and proscribed at Geneva, was at that time at Moirer Travers, a high mountain in the neighbourhood of Neuf Chatel; whither he had retired sulkily from the world, and from whence he wrote his *Lettres de la Montagne*, not the best of his performances. I took some trouble to get at this extraordinary man at the risk of not seeing him at last, for report said he would see nobody. I passed, however, several hours in his company very agreeably, but found the celebrated author of *Emile*, as I expected, differing as much in his manners, as in his writings, from his more fortunate rival. He told me that the only reason that prevented him taking refuge in England, was the great kindness he had received from the French during twenty-one years residence among them; which did not permit him to seek an asylum in a country in enmity with them, “*malgré toute l’envie qu’il en avoit.*” I know your partiality to this extraordinary man, whose talents you admire, and whose misfortunes you pity; but you will not deny that *his* writings also are in many parts exceptionable. I have just been reading his *Emile*:—When the governor of *Emile*, to try the patience of his pupil, supposes the possibility of *Sophy’s* death, and asks what he would do in such a case;—“*What I would do,*” cries *Emile*, “*I know not; but this I know, that I would never see again the face of the man who told me of it.*”—What a lesson of philosophy!—He also says, “*Je hais les livres, ils n’apprennent qu’à parler de ce qu’on ne sait pas.*”—What a declaration from a man of letters!

VOL. I. P. 35.

Mr. Beckford professes to have a very short memory, so that after the interval of a year or two, *Shakspeare* and the *Spectator*, *Don Quixote* and *Gil Blas*, become new to him, and are read by him with as much pleasure as they were at first: if this be really the case, we are at a loss to imagine by what talent he so luckily recollects jokes upon every occasion, which may illustrate his argument, and exemplify his meaning. They are always at hand, ready at his call, and come forth *apropos* at a moment’s bidding. We are still more surprized at this, as many of them are grey-haired gentlemen, most renowned veterans, whose history is to be found only in the black-letter pages of *Joe Millar*, or of authors of like antiquity. With many old acquaintances we are, however introduced to many new ones, and are ready to acknowledge that their presence is always very seasonable. Old anecdotes are brought forward with a novel air, and others have all the charms which result from agreeable surprise.

The route through Italy is so well known, and has been so often travelled over by every reader at his fire-side, that we shall not present an analysis of Mr. B.’s journey from Milan to Florence, and from thence to Rome. So many descrip-

tions of Italy have been published, that Trajan's pillar is almost as familiar to every Englishman as the Monument; the Circus of Caracalla, as Mr. Astley's Royal Amphitheatre; the Campus Martius, as St. George's Fields; the Palatine and the Esquiline Hills, as those of Holborn and Ludgate; and Vesuvius, as it's minor brother Whitechapel Mount. It is Mr. B.'s peculiar merit, that, through this beaten track, he beguiles the way by amusing and appropriate remarks, and is at all times a cheerful and sensible companion. When he is disposed to be serious, he assumes gravity with a very good grace, of which we cannot give a better specimen than his concluding paragraph.

'This done, you may contentedly return to England, to enjoy in that country of freedom, conveniences and comforts not to be found elsewhere—To a government, where justice is impartially administered, and the person and property of each individual are secure from oppression—To a court, numerous and brilliant, where the sovereigns themselves are the most perfect models of domestic felicity, and the best examples of every virtue—To sports unknown on this side the Alps; pleasures of the chace, which, like generous wine, dispel every gloomy care; but instead of destroying health, restore and preserve it—To men famed for sincerity, and women as virtuous as they are beautiful.' VOL. II. P. 453.

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ART. X.—*Essays on Chemical Subjects, by the late W. Irvine, M. D. F. R. S. E. Lecturer in Materia Medica and Chemistry in the University of Glasgow. By his Son, William Irvine, M. D. 8vo. pp. 490. 9s. Mawman. 1805.*

THE science of heat, which now rears its head to so considerable a height, was a century ago to be comprised in a few common observations and ill connected facts. Yet the principle of caloric is the most universal agent in the list of chemical powers, and extends its influence more or less remarkably to every instance of changes effected by the action of the small parts of matter on each other. Some improvements had been made in this branch of science in the latter end of the seventeenth century, but the eighteenth has witnessed its most rapid progress. In this period of time we have to record the names of Boerhaave, Fahrenheit, and Martine, as chiefly contributing to increase our knowledge of the properties of heat. But a thick mist yet veiled from the eyes of men the explanation of some of the most ordinary yet important phenomena, and an obscurity pervaded the entire subject which no ray of science had yet essayed

to penetrate. It was under these circumstances that Dr. Black turned his active mind to the developement of the mystery, and by his two capital discoveries of the existence of latent heat, and of the difference of the capacities of different bodies for heat, did more perhaps towards the advancement of modern chymistry, than had been effected by the labours of a preceding century. Much, however, yet remained to be done, and the luminous theory of caloric, which with some variation is adopted by almost every philosopher, was the result of the united, and sometimes concurring, sometimes contending exertions of Lavoisier, Laplace, Deluc, Irvine, Wilche, and Crauford. To these names, some more recent might perhaps be justly added; nor would the high merit of the above recited names be disgraced by an association with the more recent philosophers, Pictet, Rumford, Hope, Hall, and Leslie. Hitherto no publication of any part of Dr. Irvine's writings has appeared, and scarcely any sufficiently clear enunciation of the particular opinions which he entertained.

Such being the case, the scientific world will naturally feel some curiosity to learn the nature and value of the work before us. By the title-page it will be seen that the son of Dr. Irvine is the editor of his father's manuscripts; but he is also the author of nearly one half of the volume. In a preface, which appears to be written with a becoming sense of modesty and filial affection, some apology is supposed to be necessary for editing manuscripts which have reposed in quiet dust for eighteen years after the demise of their author. Apologies in general have the weight of feathers with the public; and we think, the only apology for the present attempt must consist in its successful execution, if that has been accomplished. In this part of the volume before us, a considerable share is dedicated to the ascertaining a claim of Dr. Irvine to the priority of the discovery of the metallic nature of manganese. The observations and experiments leading to this conclusion were made in the year 1769, before those of the Swedish philosophers, and the evidence on this point is confirmed by the respectable and unexceptionable testimony of Mr. Watt, from whom a letter to this purpose is given to Dr. Irvine the son.

It is stated that on this occasion Dr. Irvine did not commit any of his observations to the press; and in general he seems, either from indolence, nicety of taste, or disregard of opinion, to have neglected every opportunity of communicating his theories and experiments to the public. In this he has not met with many followers; and though a line of con-



duct directly opposite may sometimes lead to less pleasing consequences, both to the author and to the world, we are, notwithstanding, persuaded, that on the whole much more good to all parties is likely to result from a too free than from a too rare recourse to the printer.

The body of the work is divided into three parts, of which the first and third are not the composition of Dr. Irvine, sen. The avowed object of the four essays in the first division is to illustrate and explain Dr. Irvine's theory of heat, and this is certainly done much more completely than has hitherto been effected, and the public are here put in possession of authentic information of the opinions of that philosopher, as far at least as that could be procured from the perusal of his manuscript. In our opinion Dr. Irvine, jun. has been successful in giving a clear and impressive view of his father's doctrines, and has been particularly at pains to point out the share which he had in the promoting the knowledge of chemical science, not only on the subject of heat, but in a more general point of view, by shewing that Dr. Crauford's theory is to be considered only as a branch of Dr. I.'s. In this part of the work, in one instance, we cannot give implicit faith to the correctness of the author, when he represents Count Rumford as the coadjutor of Mr. Leslie in proposing the air as the vehicle of radiated heat, which surely belongs exclusively, such as it is, to the latter gentleman. On the whole, however, we can fairly assert, that this part of the work affords an excellent view of the theory of heat of which it treats, and contains besides many good and many valuable original observations. Dr. I. it is well known, considered all bodies as containing heat in proportion to their capacities for it, and on these principles he explained with undoubted ingenuity and great plausibility, the appearance and disappearance of temperature in all chemical phenomena and operations. Our limits will not permit us to enter into a satisfactory explanation of these points, nor of the celebrated theorem for investigating the minimum of heat, or the natural zero, of which complete information may be had in the work itself. At the end of Part I. is a mathematically precise statement of the theory of heat by Dr. Irvine himself, in the form of propositions and definitions, of which we have to lament the incompleteness.

Part II. contains a series of Essays on miscellaneous chemical subjects, selected by Dr. I. jun. from the manuscripts of his father. The propriety of publishing posthumous works is almost always ambiguous, and it is difficult to shew what right any man has to tamper thus with the reputation

of another. This ought at least in every instance to be done, to use the language of some of our parliamentary orators, after grave consideration. The public, however, who care little for any thing but their own amusement, never fail to encourage all attempts to present them with this species of entertainment. The propriety of publishing any old physical writings in the present rapidly advancing state of knowledge, may also admit of question, though the editor professes only to give these as specimens of his father's method of reasoning; and does not suppose these *Essays*, in all instances, to contain new matter, though they occasionally do.

We can only afford room to notice in a very brief manner the contents and nature of a few of these *Essays*. The first, on Heat produced by mixture, is interesting, as an early statement of Dr. I.'s theory in his own words. The essay on Rain contains also some good observations: two essays on the Roots and Seeds of Plants, though not chemical, are amusing. The eighth and ninth, on Fermentation, admit now of publication only because they professedly exclude theories, and in a practical point of view they may be of considerable utility. We noticed here some observations on the management of light during the malting of grain, which may probably in proper hands be turned to good account. The eleventh essay gives a succinct view of the nature of the Cement of the ancients, and, in fact, treats of the question, whether the Romans possessed any art of making a cement for building that is now lost, which is here decided in the negative. The twelfth essay, on the Diamond, contains little new, excepting an account of an experiment of Dr. I. for burning a diamond, which differs in little from the results of former authors: a very good natural history of diamond, however, will be found here. In a very long note the editor has speculated with some success on several of the natural appearances of this mineral; though among the oxydes of carbon he erroneously reckons plumbago. In a note to Essay XIII. some experiments are given of Dr. I. which seem to shew that the air has more influence on the solution of metals than is generally supposed: at least it is demonstrated that in almost all cases the gross weights of the metal and acid are augmented, notwithstanding the emission of copious vapours. This subject deserves and requires further investigation. The last essay of this part is highly important, as it shews that some of the first improvements on Dr. Black's theory of causticity, were made by one of his pupils. The solubility of carbonate of lime in water by the aid of carbonic acid, seems to have been at an early

period observed by Dr. Irvine, and to have been applied by him to the explanation of petrifying springs before similar attempts had been made in Sweden by Bergman.

The third part is in matter and language wholly composed by Dr. Irvine, the son. It consists of two essays, the first of which contains experiments on the latent heat of various bodies, and inquires into the most probable methods of extending our knowledge of these points. We remark one train of reasoning on the comparative latent heat of iron and basalt. The second essay regards the affections of sulphur by calorific, in which the thing most worthy of notice is an attempt to shew, that sulphur, by the raising of its temperature to 320, becomes infallibly very thick without regard to time or access of air. This, which is said by Dr. I. to arise from the polarity of incrustation, is used by him to raise doubts regarding the cause of fluidity itself. But the most sedulous attention ought in these experiments to be given to the complete exclusion of oxygen in every form whatever.—We regret extremely the narrow space into which we have been obliged to compress our notice of this posthumous work of a philosopher, who held so high a reputation among the best chymists of Europe, although from an unaccountable aversion to publication, he has been hitherto quoted only by verbal authority. Perhaps a higher compliment cannot be paid to the memory of any philosopher than to say of him, as was said of Socrates, that he was best known by the testimony of his scholars.

It cannot be doubted that the scientific world will be sensible of the merits of a son, who recommends himself to their notice by modestly performing the task of a commentator upon the writings of his deceased father, which he has not only explained but improved, and to which his own essays form a valuable addition.

## MONTHLY CATALOGUE.

### RELIGION.

ART. 11.—*A Sermon, preached at Christ Church, before the Right Hon. the Lord Mayor, the Aldermen, and the Governors of the Royal Hospitals of the City of London, on St. Matthew's Day, 21st September, 1805. By C. V. Le Grice, M.A. Ato. London. Mawman, 1805.*

MR. Le Grice considers the signs alluded to in the text (Mark

sci. 17. 'These signs shall follow them that believe,') as emblems of the religion of Jesus Christ, which, he says very justly, is a covenant of mercy; and the testimonies by which it is confirmed all partake of the same divine attribute.

In the path which the preacher has marked out, he treads with a firm and manly step. The view which he has taken of his subject plainly discovers that he thinks for himself; and he claims our attention and approbation by the acuteness of his remarks, as well as by the perspicuity and force of his language. Since the sermon before us has great claims to our praise, and was preached on an interesting occasion, we shall give a brief abstract of its contents.

Though the power of working miracles has ceased, yet it is in the ability of every individual, however obscure, in some sort to exercise the benevolent principles which they were intended to promote. What the wealthy and powerful can effect, will be best described in the author's own words (page 8):

'Wholesome laws and protecting governments, concentrate the uses, and secure the purposes of modern wealth; and (although it may be presumption to assert that they were so intended by Providence) it may be wise to regard them as substitutes for miraculous powers, inasmuch as they enlarge the capacities of man by enabling him to look to a distant end, and exalt his energies by qualifying him to execute plans, which by their stability and permanence, shall be productive of real and extended good. With these views they, who are blest with the happy means, cannot do better than endow charities, which shall be grafted on the ecclesiastical and civil government,' &c. &c.

Mr. Le G. then enters, and with considerable judgment, into the views of the promoters of the reformation, and shews that their charities did not originate in vague compassion without system or plan, but were guided by religious principles for the promotion of a grand scheme of benevolence. The particular notice of his audience is afterwards called to Christ's Hospital. He speaks of the discipline and advantages of that excellent seminary in strong and animated terms. The scheme of christian benevolence in the royal hospitals is summed up in the following eloquent manner:

'The evil and adulterous generation is not yet extinct, and if any of that race ask a sign of the divine origin of our faith, in the spirit of the Blessed Jesus, we will shew them the blind man 'taken by the hand:'—we will lead them to the bed of sickness, and shew them the tender mercies, which are restoring him who lies senseless and stupid, like the deaf man that hears not, unconscious of the voice which would cheer him, or of the hand which supports his aching head:—we will lead them to the chambers of that sorrow which is worse than death, that malady at which the nearest and the dearest kinsmen are affrighted and stand afar off, and we will shew them the lunatic and sore vexed, removed to an asylum, where, though he foameth and gnasheth with his teeth, and pineth away, he

shall not "fall oft-times into the fire, and oft into the water," the spirit shall not "throw him down, and bruise him, and tear him," but pity is shewn unto him, who knows not how to implore it, mercy is extended unto them who know not to have mercy on themselves. Lastly, we will lead them to this assembly of young children, with united prayers and praises addressing the throne of grace, and giving thanks to God for that bountiful kindness, which prepares them to be useful members of society, and to be inheritors of the kingdom of heaven.'

The sermon concludes with the consideration and refutation of the systems of modern philosophers, and of some objections to this great and glorious truth, that charity is the distinguishing characteristic of our holy faith. We regret that we must refer our readers to the production itself for further information; but we at the same time assure them that their time and attention will be amply rewarded.

It should be observed that this discourse was preached on the same occasion as Dr. Parr's celebrated Spital sermon, with which, we think, it deserves to be placed on the same shelf.

**ART. 12.**—*Two Discourses, designed to recommend a general Observance of the Lord's Supper.* By T. Drummond. 8vo. 1s. 6d. pp. 43. Johnson. 1805.

THE author of these two Discourses tells us, in his preface, that he has suppressed his 'inducement to obtrude them before the public.' We cannot but wish that he had adopted a diametrically opposite conduct, as we might then perchance have heard what the 'candid reader' will vainly search for in the Discourses themselves—a plausible reason for their publication.

**ART. 13.**—*A Key to the Apostolic Writings.* By John Taylor, D. D. abridged: with a preliminary Dissertation on the Scriptures of the New Testament, by Thomas Howse. 12mo. pp. 197. Johnson. 1805.

DR. Taylor's 'Key to the Apostolic Writings,' has been much esteemed, and this abridgment, as far as we have compared it with the original, is well executed. We cannot, however, see any good reason for so frequently leaving out the references to the chapters and verses of scripture from which the quotations are taken: and we consider the preliminary dissertation, as adding to the price, without increasing the value of the work. Dr. Watson, Bishop of Llandaff, has introduced 'the Key' into the third volume of his Theological Tracts with the following preface: 'This work, which is prefixed to the author's Paraphrase and Notes on the Epistle to the Romans, is greatly admired by the learned, as containing the best introduction to the epistles, and the clearest account of the whole gospel scheme which was ever written.'



## MEDICINE.

**ART. 14.**—*Tracts and Observations on the salutary Treatment of Infants, not strictly medical; comprehending a new System in Discipline and Management, during the Period of infantile Life; wherein are considered and pointed out several important Circumstances essentially connected with Health; in a View to anticipate, as well as to remove Diseases during that difficult Period; chiefly for the Information and Guide of Female Parents.* By Robert Bath, King-street, Portman-square. 8vo. Cawthorn. 1805.

SHOULD the renowned Dr. Gall ever extend his *cranioscopical* observations to this country, we are persuaded that he will find, in King-street, Portman-square, one object, at least, worthy his most curious investigation. The *cranium* in which this incoherent and unintelligible piece of pedantry and ignorance could be engendered, must be *unique*. The production itself is truly so, except in its design, in which it resembles numerous publications in this credulous country, being chiefly intended to save newspaper fees, and to convey a most useful piece of information, (which may be found in the title-page, as a substitute for literary honours), that 'Robert Bath,' resides in 'King-street, Portman-square.' In order that female parents may be acquainted with the sort of information which this luminous instructor is capable of affording them, we quote the following most lucid specimen:

'There is a circumstance in this period of infantile life, of some consideration, in the step of making the transition in habitude the more easy and accessible, and which, though uncomplicated, makes up something important: it is, that the object of vision be consulted, and carefully kept out of sight, or disguised, and when the ideas are very indistinct and imperfect, like light to the unhappy maniac, disposes to create new mental irritation, by the admission of the use of light, in giving distinctness and form to the visionary person; whereas without that circumstance, reminiscence, being very weak and imperfect, would not be equal to call forth, much less keep up, unhoping desire; or its excitement.' p. 104.

Such is the extraordinary learning and perspicuity of 'Robert Bath!' A name which may be placed at the head of the heroes of the Dunciad, without fear of rivalry or competition.

**ART. 15.**—*The Modern Practice of Physic.* By Edward Goodman Clarke, M. D. Physician to the Forces, &c. 8vo. Longman. 1805.

THIS volume may be recommended to the student, as containing the best compendium of modern improvements in medicine and therapeutics, which we have had occasion to peruse. The detail of symptoms, under each head, is very comprehensive and correct; and scarcely any remedies, which have stood the test of experience, are

omitted to be mentioned. The author has closely followed the nosology of Dr. Cullen, as his text book; not even daring so far to deviate from the steps of his master, as to introduce any account of the cow-pock. From the importance which that disease has now obtained, this omission is censurable. At the conclusion of each head, Dr. Clarke has offered some practical suggestions, in the form of queries, on the ingenuity of which we cannot compliment him.

ART. 16.—*A new Anatomical Nomenclature, relating to the Terms which are expressive of Position and Aspect in the Animal System.*  
By John Barclay, M. D. Lecturer on Anatomy, &c. Edinburgh.  
8vo. 5s. Longman and Co. 1803.

THIS little philosophical work has been somehow neglected both by our predecessors and ourselves. The difficulty of obtaining clear and distinct views of the complicated structure of the animal organs, arising in a considerable degree from the ambiguity of many of the terms which custom has appropriated to anatomical description, has been long felt and acknowledged. Among the French, the great improvers of scientific nomenclature, some slight attempts have been made to reform the technical language of anatomy, especially by Vicq d'Azyr and Chaussier; but Dr. Barclay remarks that their improvements are imperfect, and formed upon principles too partial to comprehend the general defects. After some intelligent and perspicuous observations in the three first chapters, on language, its kinds and changes, and on nomenclature in general, Dr. Barclay proceeds very successfully to point out the imperfections of the technical language of anatomy, and the means of improving it. The terms expressive of aspect, as *superior*, *inferior*, &c. are not only assumed from an imaginary position of the human body, but are totally inapplicable, consistently with any degree of propriety or perspicuity, to the parts and organs of other animals. The author proposes to substitute terms which shall be equally applicable to every position, and to the general subjects of comparative, as well as of human anatomy. The *atlas* being the name of the bone terminating the spine next the head, and the *sacrum* that of the terminating bone of the opposite extremity, he would substitute the words '*atlantal*' and '*sacral*,' for *superior* and *inferior*; thus the arm, the fore-leg, and the wing, respectively, would be called the *atlantal* extremity; the leg or hind-leg the *sacral* extremity. Upon the same principle, for *anterior* and *posterior* he would substitute '*sternal*' and '*dorsal*;' for *external* and *internal*, '*dermal*' and '*central*;' or, if speaking of an organ, '*peripheral*' and '*central*.' In describing the head, he clearly points out ten aspects, to which he gives the following denominations, '*dermal*, *cephal*, *central* and *mesial*, *dextral* and *sinistral*, *coronal* and *basilar*, *inial*, *antinal*, and *glabellar*;' *inion* being the Greek word for *occiput*, and *glabella* having been employed by some Latin writers to denote the part where the nasal bones are connected with the *os frontis*.

The principle appears to be unobjectionable, and it cannot be doubted that such a reform in the language, would facilitate the acquisition of anatomical knowledge, and especially that of comparative anatomy. Perhaps some of the terms may be thought to savour of affectation; and *right* and *left* will seem to many as clear and as elegant as *dextral* and *sinistral*, and *occipital*, to which we are accustomed, not less satisfactory than the Greek word *inial*; but Dr. B. observes that the occipital is found in two different aspects, being sometimes '*basilar*.' By changing the terminations, the terms may be employed adverbially, or to express connection, &c. There is much of a commendable spirit of philosophy shewn in this volume, and no captious or forward desire of mere innovation. If it should be approved of by the public, Dr. Barclay promises to shew its application in detail, and to add on a general and connected plan, the nomenclatures of the bones, muscles, blood-vessels, nerves, ligaments, &c.

## POETRY.

ART. 17.—*The Rustic, a Poem, in four Cantos. By Ewan Clark. 1 Vol. 12mo. Ostell. 1805.*

THE author informs us in his preface, that 'he has occasionally amused a leisure hour during a life of great retirement, in weaving a couplet; and now that he has seen his *seventieth* year, he exercises the privilege of age, which ever thinks it is entitled to be heard. In approaching the tribunal of Criticism, he confesses that he has much to fear; yet the judges of literary merit, like other judges, are not divested of the best feelings, and they will treat an old man with every indulgence which he can reasonably claim.'

The Critical Reviewers are unwilling to be excelled even by the Lacedemonians, in reverent respect to age. Mr. Clark shall be heard.

' Glad Easter-tide, of eggs the annual bane,  
Is hail'd, and echo'd by the youthful train.  
Eggs are requested; eggs are not denied,  
By doting mothers and fond aunts supply'd;  
These, by due process, lose their native dye,  
And in new glory dazzle ev'ry eye.  
Behold them, rang'd in many a lengthen'd row,  
Reflecting all the colours of the bow!

' Pasch-day is come; each boy, transported, flies,  
Eggs in his hat, and hurry in his eyes;  
Flies to the rendezvous upon the green;  
Time out of mind, the pasch-egg trundling scene.  
Now is the eager war of eggs begun,  
And many a bloodless battle lost and won;  
The hardihood of ev'ry egg is tried,  
And trundle, trundle, heard from ev'ry side;

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Crash after crash reverberates around,  
 And shiver'd shells bestrew the painted ground.  
 Each egg is crush'd....and see! with stomachs keen,  
 How the young rogues regale upon the green!  
 High flavour'd is the feast the yolks supply,  
 And chins and cheeks partake their saffron dye.' P. 16.

The Rustic, whose infancy, manhood, and age, are described in these four cantos, is supposed to be a native of a northern county, and of course, the manners and customs which are delineated, are peculiar to that part of the kingdom. Mr. Clark's poem is, without doubt, very much admired by the lads and lasses of Northumberland and Cumberland; and as we shall pass through those parts in the spring, and have no inclination to encounter a tempest of eggs, we shall waive all severity of criticism. Our sallow cheeks require no 'saffron dye.' Local poets are of great use, as they rescue many a name from oblivion, and give immortality to many whose fame might have been buried with their bones. A poet ought to possess general knowledge, and in a degree so extensive, that Dr. Johnson's catalogue of what a poet ought to know, is in itself a catalogue of universal knowledge; but it is impossible that even the king's poet laureat can be acquainted with the 'famous men' of every district, who deserve due honour from the Muse. Hence the great use of parish poets, whose local knowledge may keep the register of Parnassus complete. For instance, TOM THUMB'S character has been blazoned in every corner of the globe; but who ever heard, or who would ever have heard of TOM LITTLE, if Mr. Clark had not embalmed his memory in verse?

'To thee, Tom Little, of elastic toe,  
 To thee, through friendship, shall one couplet flow;  
 Taught by thy skill have thousands ris'n to fame,  
 If graceful dancing that distinction claim.'

With great diffidence Mr. Clark hesitates to bestow a proud distinction on the accomplishment of dancing. Mr. C. did not know, or perhaps did not recollect, that the hero of the Iliad is constantly represented as excelling in this art. Achilles is seldom introduced but on tip-toes, *modas utus*, 'ever on the jig.' His history is an allegory on dancing: thus the tale of his being mortal only in the heel, is nothing more than a poetical expression for the great consequence of which his heels were to his profession. Break his nose, put out his eye, cut off his arm or his ears—these wounds would do him little injury: but snap the tendon of his heel, and it would be all over with him. Hence the name which has been attached to that sinew, and hence the anxiety of Messrs. Vestris, Laborie, and other heroes, for the safety of that part, by a wound in which only, like Achilles of old, they can be deprived of immortality. We congratulate Tom Little on his at length acquiring that celebrity which is due to his art, and which has been so long due to him as the distinguished

χορηγος of Northumbrian fêtes. Query, Is Tom Little *υπερὸν ἡγορηγόν* for Little Tom? This should be explained in a note.

In perusing the three following lines we fell into a pleasant mistake :

‘The hard horn-book claims all his studious care :  
A Mary Bone must all her pains bestow,  
T’ impress that p—o must be sounded Po.’

We conjectured that ‘Mary Bone’ was an error of the press for ‘Marrow-bone,’ signifying a bone, skewer, or pointer used by the schoolmistress. Upon referring to the notes, we found that Mary Bone is the name of the schoolmistress herself, ‘who, for upwards of half a century, made it her employment to teach very young ladies and gentlemen the first rudiments of the English language.’ O! ye quick-scented conjectural critics, who are yet unborn, from what bitter controversies, from what clouds of darkness and misapprehension, has this single note of the living author saved you.—Would that Æschylus had been as provident as Mr. Ewan Clark?

ART. 18.—*Poems, by Robertus. 12mo. 7s. Ebers. 1805.*

WOMEN and wine  
Are joys divine.

EXPERTO CREDE ROBERTO. As our poet professes to enjoy only what he *lawfully* may, we know not which has most reason to be grateful for his rapturous fondness—his wife or his wine-merchant. Let our readers judge.

‘Charlotte Augusta’s Kiss.

‘The bee, from Venus’ fragrant bower,  
Sips the juice of every flower,  
And sweetly sips it from the rose,  
Whence nectar’s dew divinely flows :  
But I, ye gods! sip greater bliss,  
I sip Augusta’s humid kiss!  
A kiss! with warmest joys replete!  
A kiss! that burns with *lawful* heat!  
A kiss! that gives such fond delight,  
That I could kiss her *day and night.*’ P. 12.

‘Anacreontic.

‘I love to drink, nor is it odd  
That I should love you, festive god!  
Your gifts were sent for man’s delight,  
That he might revel thro’ the night.

‘Yes, it’s divinely true and wise  
That all our joys from you arise,  
Arise from you, to whom ’tis given  
On earth to spread the sweets of Heaven!

F f 2



‘Fill high the bowl, with nectar fill!  
 I swear by Jove I love you still,  
 Still better, dear, enchanting boy!  
 For I have tasted all your joy,  
 All your joy, for many a time  
 I’ve bath’d myself in tubs of wine!  
 Mortals sadly time would measure,  
 If they knew not tipsey pleasure!’ P. 112.

ART. 19.—*Fatal Curiosity; or, the Vision of Silvester. A Poem, in three Books. By Joseph Bounden. 12mo. Longman. 1805.*

THE design of this poem is to shew the wisdom of the Creator in denying to man a knowledge of futurity, and to prove the impossibility of supporting life under the dreadful anticipations arising from this knowledge, by the example of one, to whom, in a dream, it is supposed to be granted.

The author professes it to be the first production of a very young man, ‘who composed it while engaged in his profession, and committed it to paper as opportunity occurred.’

The poem may be regarded as a promising exercise; but the person who attempts blank verse, should be reminded, that this kind of metre is of all others the most difficult, embracing all the variations of harmony, all the delicacies, and all the sublimities of diction. Weak sentiments and common place thoughts may be rendered grateful to the ear, and pleasing to the memory, by the jingling cadences of rhyme; and he whose genius does not soar above the clouds, should recollect that prudence demands from him a due attention to all those helps which may add grace to his flight, which as it is less raised from the earth, is more within the ken of common observation. Mr. B.’s genius, though respectable, and satisfactory to himself and to his friends, is not calculated for daring flights, and we should advise him either to adopt rhyme, or to pay great attention to those poets, who have shone in blank verse, and whose intricate and grand harmony he does not seem to have studied. In the vision of Silvester there is nothing ridiculous, nor is there any thing admirable. The lines consist of the proper number of syllables, but this is not blank verse.

With perseverance, study, and labour, without which nothing is placed within the reach of mortals, this author may write something which may procure him a fair name; but if he continues ‘to commit poems to paper as opportunities offer,’ his poems will be committed to the place ‘where we and all our fathers have gone’ as often as necessities require. We do not mean to discourage Mr. B. who possesses feeling and good sense, but to point out the only path that can lead to fame. Comparisons are odious and often dangerous: whoever reads the moral, which the *Vision of Silvester* is intended to inculcate, will recollect the superior manner in which it has been illustrated in the ‘*Hermit*’ of Parnel. It is a writer’s

own fault if he selects a subject on which a comparison may be made.

## NOVELS.

ART. 20.—*The Secret, a Novel.* By Isabella Kelly. 4 Vols. small 8vo. Longman. 1805.

‘LOOK upon the face! thy deeds are written in it’s convulsions; and the characters shall be read by the destroying angel.

‘A form like this shall draw thy curtains when thou sleepest, and reach to thee her ice-cold hand.

‘A form like this shall flit before thee when thou diest, and chase away thy expiring prayer for mercy.

‘A form like this shall stand by thy grave when thou risest, and next to the throne of God when he pronounces thy doom.

‘Ah! tremble! tremble! tremble!’—LEWIS.

The above passage stands as the motto to these four volumes, and of course the first chapter opens with the ‘stormy blasts of December blowing loud and fearful through the wild cloisters of a very ancient abbey, whose venerable fabric stood in mouldering magnificence on the margin of a rapid river.’ We must confess that we took up these volumes with an impression from the title-page that we should be disgusted with a large portion of trash, but we have been agreeably disappointed; and though Madame de St. Aubine, Berthaline, Julius, and Lord Glencullen are ladies and gentlemen whose characters must be familiar to novel readers, we can assure them that the ‘Secret’ will excite their curiosity, and keep it awake to the end of the fourth volume. The style is superior to that of the general class of novels, and (what is of greater moment) the sentiments are pure. We are at a loss to conceive why the fair authoress, who appears to possess a refined mind, and no inconsiderable powers of description, should adopt the *mystic* manner of Mr. Lewis; unless she finds from her bookseller, that the public appetite, which must be regularly gratified, is at present in that sickly state, which requires sauces of the most heterogeneous mixture. This mode of writing, in which beings are introduced for the mere purpose of frightening the reader, some flitting along like the figures of a magic-lantern, and others fixed like scare-crows, may excite wonder for a time, but when the scare-crow is discovered to be nothing but rags, even pigeons will feed quietly under the flappings of its fantastic terrors. No person is pleased more than once with the story of the ghost, which proved to be a ‘white cow.’ We offer this reflection to Mrs. K.’s serious consideration, who has given us sufficient proof, that she is capable of compositions which may procure to her name a fair and lasting reputation.

ART. 21.—*The Impenetrable Secret ; a Novel. By Francis Lathom, Author of Men and Manners, Mystery, &c. Svo. 2 Vols. Lane. 1805.*

MORE secrets, and really worth knowing. We congratulate our fair readers.

If the merits of a novel consist, as we have generally been taught to believe, in exciting an interest for virtue and an indignation against vice, till the principal characters are rewarded by that justice, which, though it cannot be universally administered in *reality*, is practicable and useful in *fiction*, the work of which we speak is entitled to a considerable degree of praise. The story is constructed on so artful a plan that none of the agents are left for an instant unemployed ; the events are proceeding in every quarter at once ; and the interest it divided indeed, but never weakened. From the opening of the action to the discovery of the secret, our curiosity increases ; though we cannot attribute to curiosity alone, a sensation, which seems as closely allied to sympathy, as to astonishment. The explanatory statements, that follow the chief development, are all satisfactory and probable ; but perhaps, though they amply account for the preceding wonders, and possess in themselves a considerable interest, Mr. Lathom would have increased his general effect by the compression, or if possible, by the earlier introduction of circumstances, which necessarily weaken where they do not improve a composition, and, like too heavy a tail on a school-boy's kite, take away from the body of the work its proportionable weight. The author in his preface very feelingly condemns the licentious taste which has been introduced by some recent translations from our corrupt neighbours ; and, in order ' that the mother of a family may never blush to see this novel in the hands of her daughters,' preserves a strict regard, the more laudable, because now uncommon, for the principles of delicacy. Yet it must be observed, that the *Impenetrable Secret* appears to have been written with a degree of carelessness, as far as grammar and style are concerned, which we are not easily disposed to excuse : and we hope that, if a second edition shall be called for, Mr. Lathom will take the pains to revise these imperfections, in a work which is capable, on the whole, of affording much entertainment and some instruction.

#### CLASSICS.

ART. 22.—*Anacreontica Græcæ. Recensuit, notisque Criticis instruxit Fr. Hen. Bothe, Magdeburgensis. 18mo. Lipsiæ. 1805. Imported by Lunn.*

' When,' says Mr. Bothe in his preface, ' those Greek verses, which are called Anacreontics, appeared to me rough and neglected, since nobody before me appears to have understood them, I myself have taken good care, that they shall be properly amended and restored.' This sample of egotism comes from Berlin. The Greek

text is pretty, and the paper is good for a book printed at Leipzig.

The opening to the 'Annotations' affords us some metrical remarks on the different species of 'Anacreontic' verse. The feet which are *ισοχρονοι* and *ισοδυνημοι* are explained for the capacities of school-boys. But the observation in page 120, is calculated to mislead, and originates evidently from an ignorance of the nice critical distinctions of metre, in which the literary world has lately made a wonderful improvement. 'In veterrimis poetis, velut Hesiodo, etiam *anapaustus promiscue* adhibetur.' We did not expect this even from Germany. Hermann never wrote any thing half so stupid on metre.

Anacreon had utterly perished in the wreck of antiquity, had not the care of Constantine Cephalas preserved his relics in the tenth century. However anxious for the preservation of ancient authors the compiler might have been, he was wholly ignorant of their nicer elegancies; and in this instance considered many of his extracts as mere prose. It is, however, notorious that the above mentioned collection comprised the remains of other authors besides Anacreon, which are generally attributed to him, but on which it is now impossible to decide, or to restore them to their real fathers.

In the Ode *Eis Διονυσον* which begins

Διος ὁ παῖς, ὁ Βακχος,  
ὁ λυσιφρων, Λυαῖος,

we have the following note: 'Βακχος adjectivum est h. l. referendumque ad Λυαῖος: *bacchans Lyæus*.' We certainly cannot contradict the possibility of this position; but it surely was more to the taste of the Greeks to mention the same deity under various names. We have a thousand instances of this holy vanity. Let us quote a few; and then we think the substantive Βακχος, will retain his situation.

Callimachus addresses the goddess,

———— ΠΟΛΥΤΩΝΥΜΕ καὶ Πολύτα.

And again, Diana says to Jupiter,

Δος μοι παρθένην αἰώνιον, ἀππα, φύλασσειν  
Καὶ ΠΟΛΥΤΩΝΥΜΗΝ, ἵνα μὴ μοι φοῖβος ἐριζοί.

Plutus also, in Aristophanes,

Ὡς ἀγαθὸν εἶναι ΕΠΩΝΥΜΙΑΣ ΠΟΛΛΑΣ εἶχαι. Ar. Plut.

And in Latin,

Sive tu mavis ERYCINA ridens, &c. &c.

And does not Sophocles address the very divinity in question?

ΠΟΛΥΤΩΝΥΜΕ, Καδμείας

Νημφεας ἀγάλμα, &c. Ant.

Notwithstanding the vanity which ushers in some of these Notulae, there are occasionally some lucid emendations. The

chief remarks are borrowed from Brönck, and are accordingly acknowledged. The index to these odes is very strangely formed. It puts us in mind of the index to the Psalms translated by Sternhold and Hopkins, subjoined to our book of common prayer.

ART. 23.—*Commentarius perpetuus et plenus in Orationem M. Tullii Ciceronis pro M. Marcello, cum Appendice, &c. Auctore Benjamin Weiske. 8vo. pp. 272. Lipsiæ. 1805. Imported by Lunn.*

WEISKE is an indefatigable labourer in the vineyard of Germany; he has favoured us with a commentary, as he modestly styles it, 'perpetual and full,' on a single oration of Marcellus, which, in point of length, far surpasses the ponderous masses of Lambin and Gruter. We doubt whether Salmasius ever surpassed it in a single disquisition.

This is among that class of books which will be tedious even in point of reference; but it indubitably has its merits, although the cause of the work originated in a controversy with Wolfe, who is at present considered as the most enlightened humanist in Germany. There is a degree of dry humour in the manner in which Wolfe is treated. He supposed the oration 'pro Marcello' to be spurious, '*inanem rerum; verbis, formulis, constructionibus sæpe vix Latinam; in totâ compositione ineptam, stultam, ridiculam; denique fatuo principe, Claudio, quam Cicerone digniorem.*' Well, says Weiske, I too will have my own conjecture: and I chuse to think '*non esse F. A. Wolfii illam orationis pro M. Marcello editionem, sed ab ineptâ ejus imitatore suppositam.*' Wolfe is accordingly dubbed *Pseudo-Wolfius*; and the banter is very tolerable; but we are shortly disgusted with the usual asperity of controversial peevishness.

We cannot be expected to enter at length into the arguments *pro* and *con*, of this disquisition, which was first agitated by our countryman, Jeremy Markland. Those who are desirous of these niceties, who wish to grub amidst the squabbles of commentators, may refer to the work itself. We shall merely extract a few remarks which may deserve praise or censure. We confess that, in the point of controversy, we were always inclined to lean to the side of Wolfe.

In c. viii, s. 26, Cicero has this sentence in the edition of Ernesti: '*Parumne igitur, inquires, gloriam magnam relinquemus? immo vero alius, quamvis multis, satis: tibi uni parum. Quicquid enim est, quamvis amplum sit, id certè parum est tum, cum est aliquid amplius.*' Wolfe gives the following very just emendations.

'In priore membro scribendum erat non *gloriam magnam*, sed *magnam gloriam*; nam *parum* propius jungi poscit adjectivo, ut *satis* et *nimis*; qui frequens et constans usus est. Posterioribus verbis addendum erat pronomen: *Tibi enim quicquid vel quicquid enim—id certè* (si bene te novi) *tibi parum est.* Non in universum hæc dicta sunt, sed de illo uno, qui pœtæ dicitur *nil credens actum, cum quid superesset agendum.*'



Weiske allows the first correction, and it is doubtless an ingenious one. To the second, he says, 'sunt in universam dicta.' We maintain, however, the reasoning of Wolfe. But surely Wolfe has misquoted a line from Lucan, and Weiske has not detected him.

IX. 30. '*Id autem etiamsi tunc ad te, ut quidam falsò putant, non pertinebit; nunc certè pertinet, esse te talem, ut tuas laudes obscuratura nulla unquam sit oblivio.*'

We confess we always thought this a very bungling imitation of the style of Cicero; and were unable to construe it, or to understand it in a manner satisfactory to ourselves. We are glad to find Wolfe is of the same opinion; and Weiske has here a knotty and sturdy point to refute. He rather begs the question; and even then is forced to the awkward confession that '*falso*,' may be the gloss of some monk. Although we allow that this point is by no means decisive, yet, on the whole, we think that future editors of Cicero will consider this oration as spurious. It was probably written with the other disputed orations, by some declamatory sophist of a later age.

This controversial book will be useful to commentators: by the general reader, or the ardent young student, it will be duly neglected.

#### POLITICS.

ART. 24.—*Examen critique de la Revolution Française, considérée comme Système politique. Par M. D'Outremont, Conseiller de Grande Chambre au Parlement de Paris. 8vo. pp. 108. 4s. Dulau. 1805.*

M. D'OUTREMONT intends publishing a work in twelve books on the subject explained in the above title-page. The present pamphlet contains the prospectus, and the first book. The rest will appear successively. Any strictures at present would be premature.

#### DRAMA.

ART. 25.—*The Weathercock, a Farce; as it is now performing at the Theatre Royal, Drury-lane, with unbounded Applause. By J. T. Allingham, Esq. 8vo. 1s. 6d. Lackington. 1805.*

'MENS hominum novitatis avida est,' as Lilly informs us. The truth of this maxim cannot be more strikingly illustrated than by the number of absurd comedies and unmeaning farces which are perpetually received with applause by the public, and are suffered to supersede the excellent plays of our older dramatic writers, even of Shakspeare himself.

The natural consequence is, that modern play-wrights having a great regard for money, and no regard for reputation, do not think it necessary that their compositions should possess any degree of

merit, having doubtless found by experience, that such is not in these days the method of recommending themselves to the audience.

Mr. Allingham has before brought forward several pieces, which, we believe, have been generally successful. The farce now before us is not inferior to his former productions. The language is very respectable; the variety of classical allusion does credit to the writer as a scholar, and the scene where the hero personates the character of a counsellor, is neither destitute of humour nor entertainment, and is doubtless well supported by the comic powers of Bannister. But the numerous unsuccessful attempts at wit occur with a frequency which by no means delights us. If upon the whole, we cannot bestow much praise on this performance, we seem to discover in its author a capacity for better things.

#### MISCELLANEOUS.

ART. 26.—*Instructions for the Use of the Yeomanry and Volunteer Corps of Cavalry. By Colonel Herries, of the Light Horse Volunteers of London and Westminster. Part II. 8vo. 10s. 6d. Egerton. 1805.*

IN spite of the indecent sarcasms that have been passed upon the volunteer corps, not only in impertinent publications, but even in the Houses of Parliament, the utility of those respectable bodies during the late and present eventful periods, must be acknowledged by every impartial observer, and will ever be remembered by their grateful country.

‘Although a Manual for Volunteer Cavalry has been published by order of his Royal Highness the Commander in Chief, which as it is a faithful extract of every thing contained in his Majesty’s regulations that appeared useful to volunteer corps, might seem to supersede the necessity of any thing more being said on the subject,’ yet on reflection, the author justly considered ‘that there is still much wanting for the information of men who are occasionally soldiers, who have in general other occupations, and who cannot bestow a thought on their military duty, except at leisure hours, or when under arms.’

To such the present instructions will not appear tedious or superfluous; and the name of Colonel Herries will, we doubt not, be sufficient to ensure them the attention they deserve.

ART. 27.—*A Treatise on the Science of Defence, for the Sword, Bayonet, and Pike, in close Action. By Anthony Gordon, A. M. Captain of Invalids, retired. 4to. Egerton. 1805.*

THIS Treatise is dedicated to his Royal Highness the Duke of York, by whose commands the author ‘gave his thoughts to the subject of Defence.’ He assures us, in his introduction, that from an

different experiments, 'this science, as laid down in the present volume, doubles the number of forces in all times and places of close action, and that it invigorates each man with an addition of power twenty times greater than his natural force, as is demonstrated in the appendix, from the powers of the lever.' It thus appears, that, like Milton's celestial combatants, 'in strength each armed hand' may become 'a legion;' and the collective force of an army is increased forty-fold. But in a private letter with which the author has favoured us, we are assured that he has discovered a method of increasing the strength of each soldier *sixty* times, besides doubling the number of men. In case of incredulity, he proposes practical conviction; he politely offers to wait upon us personally, and multiply our physical strength by one hundred and twenty.

We cannot help wishing that this gentleman had been General Mack's adjutant during the late campaign; that commander, we think, would have found his forces so much strengthened by Captain Gordon's magical powers, that he would not have thought it necessary to surrender Ulm so easily.

ART. 28.—*Tracts relative to Botany, translated from different Languages; illustrated by nine Copper-plates and occasional Remarks.* 8vo. 6s. 6d. pp. 277. Phillips and Fardon. 1805.

SOME readers will doubtless be disposed to condemn these tracts on the first view, as trifling and unworthy attention; we ourselves opened them under such an impression: but on carefully examining them, they will find something that will probably excite a disposition to examine the propriety of several generally received notions in botany. To the experienced botanist alone however, are they of importance, being on subjects hitherto but very little known, or very imperfectly discussed. Hedwig's examination of the organs of perspiration of plants is enriched with a very considerable addition by the translator and Mr. Bauer, his majesty's botanical painter. The following extract is a striking coincidence, that strongly corroborates what we advanced in our review\* of Sir J. Banks's account of the Blight in Wheat, which we ascribed to an obstructed circulation, and not a parasitic plant, as the immediate cause of the rust.† The present author treats of obstructed perspiration, which is only symptomatic of obstructed circulation; the latter we now consider as the unequivocal cause of the brownish substance that appears on the straw and leaves of wheat. The causes too of this diseased perspiration are very similar to those which we assigned for diseased circulation.

'Though the observations here given on the ducts and apertures

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\* See Critical Review for May, 1805.

† Mr. Cumberland has lately proved, in *Nicholson's Journal*, that the decayed ears contain insects, and that the rust is not the cause of this decay.

in the cuticle of different parts of plants are but few, yet they seem clearly to prove that these organs are calculated for the purpose of vegetable perspiration. The circumstance that the apertures alluded to are always found abundantly on the lower surface of the leaves, and indeed in many plants exclusively so, seems to throw some light on several phænomena; as for instance, why the leaves with their upper surface turned downward, always regain their former direction; why those leaves which Bonnet covered with oil, soon turned black,—and why a shower of rain, or an imitation of it, is so very beneficial to plants. With respect to the last mentioned circumstance, it seems probable to me, that by the numerous subtle particles floating in the air, or perhaps also by a sediment of the matter of perspiration, *obstructions may take place in these organs*; and indeed, even within a small microscopical compass, several apertures are observed to be *entirely filled up with a dark coloured matter*. There can be no doubt, but that free perspiration is, in most vegetables, as necessary to their health, as to that of the animal creation.

‘That moisture may likewise be conveyed through the described passages into the different parts of vegetables, can scarcely be denied; but whether this moisture contributes to the nourishment of plants, or not, remains a subject for future examination.—Indeed our knowledge in the physiological part of botany being still so very limited, and the erroneous notions carried along with it, so numerous, it is to be wished that those botanists who have it in their power to examine the productions of the vegetable kingdom, *but WHOSE MINDS ARE ENGROSSED BY TERMINOLOGY AND RAGE FOR SYSTEM*, would divert some part of their attention to the physical department of their science. By so doing, the vague, and sometimes erroneous ideas of many botanists, respecting the different parts of plants and their functions, would be cleared up; they would then better understand the value of the characters; bestow proper, and consequently lasting, denominations upon vegetable organs; and many doubts in theoretical botany might be removed.’

P. 16.

To the above we shall add an observation of Jussieu:

‘The fluctuation among botanists as for generic determination, proceed either from not attending sufficiently to *the whole* of the sexual parts of plants, or from overlooking characters as unimportant, which really are far from being so. The followers of systematic order often think, for instance, that they have given a complete idea of a capsular fruit by pronouncing it of four loculaments, many-seeded and opening by four valves; but the observer of natural affinities, not satisfied with this character, inquires into the form and structure of the valves, their mode of union, the situation and insertion of the seeds; and by combining these several observations, derives more accurate results, and is thus often enabled to fix immutably the place which a plant ought to occupy in the natural order.’

P. 202.

ART. 29.—*Elements of Natural Philosophy, arranged under the following Heads: Matter and Motion, Mundane System, the Earth, Atmosphere, Meteors, Springs, Rivers, Seas, Fossils, Plants, Animals, Human Frame, and Human Understanding.* 18mo. pp. 124. 2s. Vernor and Hood. 1805.

THE advantage of little scientific treatises for the use of youth, must be evident to all who consider that they may be rendered even much more amusing than idle tales. The present collection is truly *multum in parvo*, and includes almost all the more extraordinary phenomena of nature. The chapter on fossils, in particular, is compiled from the modern discoveries, but we were surprised to meet elsewhere some antiquated language in a selection otherwise very accurate and judicious. The general merit of the work induces us to wish these errors corrected, and a vocabulary of the passions added in the next edition to the analysis of the human understanding, with which the book concludes.

ART. 30.—*Essay on Quackery and the dreadful Consequences arising from taking Advertised Medicines, illustrated with Remarks on their fatal Effects; with an Account of a recent Death occasioned by Quack Medicines, and Observations on the Coroners' Inquest taken on the Body; interspersed with Anecdotes of the most celebrated Quacks of the present Day. With a Plan for the Annihilation of Quackery, and proposed Means for supplying the Deficiency in the Revenue, which would be occasioned by such a Measure; to which are added, Remarks on Provincial Bankers, &c. &c.* Cundee. 8vo. 1805.

THE contents of a part of this book are sufficiently interesting to merit a more considerable portion of our Review than is usually allotted to works of this kind, inasmuch as the fatal effects of quackery are recorded in an instance but too notorious in the town of Hull to call in question its authenticity.

On Sunday and Wednesday, December 4th and 7th, 1804, Ching's worm lozenges were administered according to the directions, to the son of the author, a boy of three years old; and on Friday 9th, he was in a high state of salivation. Medical assistance was immediately called in, when he was pronounced in imminent danger from mercurial lozenges. Remedies were applied, but without effect; the mouth ulcerated, the teeth dropped out, the hands contracted, and a complaint was made of a pricking pain in them and the feet; the body became flushed and spotted, and at last black; convulsions succeeded, attended with a slight delirium, and a mortification destroyed the face, which proceeding to the brain, put a period, after indescribable torments, to the life of the little sufferer, on the 1st of January. A coroners' inquest being summoned, and the evidence of the medical gentlemen adduced, the jury returned a verdict—*Poisoned by Ching's Worm Lozenges.*

Such is the short, but interesting history of one of the many fatal



effects of quack medicines, which of itself is sufficient to induce our countrymen to exterminate empiricism and empirics from every parish in the kingdom.

The asperity which the author occasionally adopts, we can readily pardon; the poignancy of his feelings are an adequate apology: but we cannot so easily overlook the method which he has taken of enlarging his book by the insertion of verses, scenes from bad plays, and above all, by thirty-five pages of extracts from the gleanings of the sentimentalist, Mr. Pratt. These are a great detriment to the cause which Mr. C. has undertaken; as by enhancing the price of his volume the publicity of his son's misfortune is considerably diminished.

We coincide with the author in most of the plans which he has proposed for the annihilation of quackery.

ART. 31. *Elémens de la Grammaire Française, par M. L'Homond, Professeur émérite en L'Université de Paris. Nouvelle Edition, revue, corrigée, et augmentée par M. Gros, élève de la même Université.* 8vo. Dulau. 1804.

ART. 32. *Complete French Spelling Book, or Rules for pronouncing the French Language according to the Decisions of the Academy and the best Grammarians. By Mr. Gros, of the University of Paris, and Native of that City.* 8vo. Dulau. 1804.

THESE publications may be of use to persons who have already a slight knowledge of the French Language, or who for want of practice may have forgotten in part the pronunciation. They will here find rules to solve their doubts, and clear up many difficulties in which they may be involved.

ART. 33. *Observations on indecent Sea-Bathing, as practised at different Watering Places on the Coasts of this Kingdom.* 12mo. Hatchard. 1805.

THESE Observations, which are drawn up in the form of a letter addressed to the editor of the Sun newspaper, recently made their appearance in that publication, They are just and important:

No longer do boys

*Apparent rari nantes in gurgite vasto,*

but 'livery servants and soldiers' bathe directly under the windows of the Marine Parade, which is the most public street in the town of Brighton, while the ladies parade the cliff, unshocked at the indecency. At Exmouth, in consequence of the interference of the magistrates, some of the machines had been removed to a suitable distance from the rest, in order that the ladies and gentlemen might bathe apart from each other. In a short time, however, matters were brought back to their former state; and the bathing women assured the magistrates that it was *done at the desire of the ladies, who would not consent to the separation!*!-- For the honour of our fair

countrywomen we hope this charge is false : if it be true, we can only lament that contempt for decency which proves a country to be in a state of deep depravity.

**ART. 34.** *Tangible Arithmetic, or the Art of Numbering made easy by means of an Arithmetical Toy, which will express any Number up to 16,666,665, and with which, by moving a few Balls, a great Variety of Operations in Arithmetic may be performed. Intended to assist Mothers and Teachers in the Instruction of Children. By William Frend, Esq. Author of Evening Amusements, &c. 8vo. 7s. 6d. (with the Toy). Mawman. 1805.*

THE nature and power of numbers is so wonderful, and the system by which they proceed is so beautiful, that too much pains cannot be taken to make them clear to children.

Mr. Frend's arithmetical toy is admirably adapted for this purpose ; and the mode of using it is so easy, that it may be acquired in a few minutes. Mr. Frend has dedicated his work to 'mothers,' on whose early care and attention depends the happiness of each rising generation ; and we trust that they will not be backward in encouraging him to proceed with his design of preparing other subjects of instruction for their young progeny.

**ART. 35.**---*An historical and descriptive Account of the Royal Hospital, and the Royal Military Asylum, at Chelsea : to which is prefixed an account of King James's College at Chelsea. Embellished with Engravings, and interspersed with Biographical Anecdotes. 8vo. Egerton. 1805.*

FEW places are now without their description, or guide. The royal hospital at Chelsea, is among the number of splendid buildings in the neighbourhood of the metropolis, which attract the attention of foreigners and visitors. In the present work the reader will find a more full and correct account of the ancient college of divinity than has ever before appeared, into which the editor has endeavoured to infuse some interest by adding anecdotes, and biographical notices of the founder, and first members of the institution. Among the former is mentioned one, concerning John Boys, whose precocity of attainments exceeded even the theatrical phenomenon of the present day ; he was educated under the care of his father, who was rector of Nettlested, in 1560 ; and so extraordinary were his natural abilities as a child, that he was able to read the Bible in Hebrew at the age of five years. He was admitted at the age of fourteen at St. John's College, Cambridge, and having the small-pox when he was elected fellow, he was carried carefully wrapped up in blankets to preserve his seniority.

We have no scruple in recommending this work, as it contains far more entertainment and information than the generality of books of this description.

ART. 36.—*The Young Lady's and Gentleman's Atlas, &c.* By John Adams. 8vo. 9s. Darton and Harvey. 1805.

A NEAT, compact, and (we believe) pretty correct manual of geography, well adapted to be applied to the communication of this branch of knowledge in its most rational and effectual manner, namely, by putting an entertaining book of travels into one hand of the learner, and a portable book of maps into the other.

#### CORRESPONDENCE.

WE have seen the remarks on our review of the Candid Examination of Mr. Daubeny's *Vindiciæ Ecclesiæ Anglicanæ* (C. R. July, 1805. p. 154—75,) which are contained in two recent numbers of the *Christian Observer*. These remarks, we presume, are from the pen of the Candid Examiner himself. On this presumption, we request that the following may be regarded as our reply.

The remarks, in every part of them, are so full of the grossest and most shameless misrepresentations of our words and our sentiments, and abound so greatly in all the marks of a disingenuous spirit, that we cannot feel any wish at all to enter into a minute and public refutation of them. All that we desire is, that our own Article may be read along with the Candid Examiner's comment upon it: and, when this shall be done, we doubt not but that a degree of indignation will be awakened against that gentleman, much more than adequate to gratify any disposition of revenge which we feel against him.

If we had been inclined to take any further notice of these remarks, it should have been done by a *private* communication to the Candid Examiner. For besides his *public* obligations to our Review, that gentleman is already our debtor for some pains exerted in private for his information and correction, on the subjects on which he has thought himself competent to instruct the public. But, till the C. E. shall publicly disavow these remarks in the *Christian Observer*, or shall publicly own that he has done us great wrong, both in the manner and matter of them, we must beg leave to renounce any further intercourse with him.

Mr. F.'s request, relative to the second edition of his work, shall be attended to.

N. B. *The Appendix to the sixth Volume of the third Series of the CRITICAL REVIEW* will be published on the 1st of February.